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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

THE LAW OF DIVORCE.

It does not come within the sphere of our objects or duties to discuss political topics, or mingle in the strife of political parties. The Bill recently introduced into the House of Representatives of this State, allowing divorce in cases of cruelty or intemperance of three years' continuance, can hardly be called a political, certainly not a party, question. It is a moral question, and involves most important interests. Believing as we do, that the principles laid down by our Savior should be the basis of all legislation upon this subject, and that the virtue and happiness of the community, are closely dependent upon the marriage contract being indissoluble save for one great cause, we could not but regret to see this Bill introduced. We may be wrong in our judgment, but we cannot but think, it would *create* not *remedy* evils. It seems to us to hold out a sort of bonus or premium to intemperance, by permitting it to release a man from all domestic ties and obligations.

Entertaining these views, we requested Mr Greele, who we understood had spoken well upon the subject, to give us a sketch of his remarks, as not inappropriate to the columns of a moral and religious paper; with which request he kindly complied.

MR GREELE'S SPEECH,

On the bill providing for divorce, in cases of extreme cruelty and habitual drunkenness (of three years' continuance.)

"Mr Speaker, I am pleased with the motion of my friend from Roxbury to reject the bill on your table. Though I may not agree with him in creed, I do commend to this House his interpretation of the precepts of the gospel. I acknowledge my dissent from some of the thirty nine articles, but I do here profess my belief in the divine authority of the ten commandments.

We meet here not only as legislators, but as Christian legislators. One of our first acts, at the commencement of the session, was a recognition of ourselves as Christians, and the binding force, by implication at least, of Christianity on our own consciences and conduct. For we then repaired to the temple of the Most High, and there implored his blessing on our persons, and on our deliberations. We have likewise erected, as it were, within these walls a family altar, from which our daily devotions ascend as incense to Heaven. These acts indicate, that our deliberations and doings should be so far baptized into the spirit of our religion, that they should at least be consistent with its sacred and just requirements. 'Thus saith the Lord,' is an argument, which ought ever to commend the respect of Christian legislators. I contend that the instructions of our divine teacher and master on the subject before us are direct and in point. He hath said; 'Whosoever putteth away his wife, save for the cause of fornication, and marrieth another, committeth adultery.' I am aware, that according to the canons of biblical criticism, where there are many passages, relating to the same doctrine or duty, the meaning of them all is to be ascertained by collecting and collating particular texts. But I know of no chapter or verse in the New Testament, which can be said to limit or circumscribe the meaning of what I have just quoted. The language seems to me as unequivocal and direct, as that of any command in the decalogue. The only exception, there named, serves to confirm the general rule.

I grant that the Jewish code, relative to divorce, is more lenient than the Christian's law. But our Savior says, that this was permitted them, because of the hardness of their hearts. I trust that the kindness of our feelings will not induce us to approximate in our legislation to that institution, which was given to the Israelites on account of the obduracy of their souls.

It has been said that our laws, relative to divorce, are a relic of puritanital severity. I rejoice that a little of this spirit, and some of these laws still exist. I pray to Heaven, that this leaven will be permitted to remain to leaven the entire mass of the population of our beloved Commonwealth. Let us not be hasty in levelling the barriers, that have been erected by the wisdom and piety of our venerable and venerated forefathers. The comparative purity of our domestic relations, and the sacredness of our firesides may be owing to those very laws, which we are now striving to modify or abolish. The family government is the earliest on earth. It existed anterior in time to all other societies. The patriarchal state, the mighty monarchy, and the wide spread republic are but of yesterday, compared with the existence of these endearing connections. Let us guard with peculiar vigilance these little communities, which exist in all our cities, and which are spead over all our hills, and over all our valleys. Let us endeavor by wise legislation to strengthen, rather than weaken the bands, which unite them together.

I acknowledge, under extreme circumstances the people's right of revolution. But the evil must be not only intolerable in degree, but of long continuance, which will justify a nation in dissolving its original compact. The bill before us would dissolve the family connection, when the evils, great as they confessedly are, for my friend and colleague has not exaggerated them, have existed only three years.

We are told by high authority, that 'the believing wife may convert the unbelieving husband.' The power of woman's love is all but omnipotent. Who knows but the tears of affection may soften the flinty soul of the intemperate and cruel husband, and change the stony heart to a heart of flesh. The barren fig-tree was not immediately cut down. Our Lord says 'dig about it, and cultivate it. Peradventure it may yet bear fruit.'

Mr Speaker, I call on this House to spare this barren fig-tree for its own sake; for female culture, prompted by affection, and guided by discretion, may cause it to bring forth fruit to the honor and glory of God.

I again call on this House to spare it for the sake of the shoots, springing up from it; for they may yet derive support and nourishment from the renovated parent trunk.

Sir, let the impression still remain, that the parties take each other for better and for worse, and that nothing but death can dissolve the marriage covenant, and the outward necessity may confirm, if it does not generate the inward feelings of respect and love. Loosen these bonds, and those little alienations, occasioned by the infirmities of the parties, may ripen into enmities, or disgusts. Thus these very evils may be increased by those laws, which are designed to prevent them.

The application of the fingers and the nails to a little pimple on the physical body may irritate it, until it becomes an ulcer, that shall prey on the organs of life. Dont let us, by indiscreet intermeddling with fireside matters, aggravate these diffieulties, lest they finally terminate in the death of family hopes, and dissolution of family ties.

For the Register and Observer.

REFLECTIONS ON THE WORDS OF THE SAVIOR.

'Then came the disciples to Jesus apart and said, Why could not we cast him out? And Jesus said unto them, because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you.'

We see how much importance Jesus attached to faith. He had appeared in the midst of a faithless generation, and in the midst of witnesses of his mighty works they were still unbelieving, even in his own power. But it was faith in their own souls he wished to create, as well as faith in himself. He came to exhibit the moral and spiritual power that dwelt in man, to be a perfect example of the full developement that every human soul is capable of attaining. And one great secret of that developement is faith; 'if ye will believe, nothing shall be impossible unto you;' and he tells us that this cannot be attained but by prayer and fasting. We must have a single eye to our spiritual culture, the things of this world must cease to engross so much of our thoughts, they must be truly secondary to our desires for the spiritual. We have the record before us how necessary Jesus considered faith, and we have another record in our own souls that without faith we can accomplish nothing, still our hearts are hardened, 'having eyes we see not, ears we hear not, and do not remember.' Had we faith in the promises of God, would our outward condition in life be a source of so much vexation and perplexity? would not the inner life be considered as it really is, worthy our greatest concern? who among us feels truly this great truth, 'seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you.' We may say we believe this, and yet if we allow so many of the fleeting hours given us here to be occupied in the trifling considerations of this life, our faith cannot be that which Jesus declared 'would make us whole.' Faith that will save must be practical, what we are in words we must be in life.

'Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom.'

A rebuke of Jesus we may do well to consider, whether our righteousness exceeds the righteousness of the Scribes and Pharisees, which consisted in a strict observance of all the forms of religion and great self-gratulation that they were holier than all other sects. But of what did it avail them in the eye of Jesus, that they outwardly appeared clean, who looked first within for purity, and upon none was he so severe in his denunciations as upon these self-righteous formalists. How melancholy is the thought, that with the teachings of Jesus before the eyes, there are still 'blind guides' who insist more strongly upon the observance of the forms of religion and belief in a certain set of doctrines as essential, than upon purity of heart and motive in all our acts, and in making our lives an exemplification of the precepts we profess to believe. If we are not baptized with the spirit of Jesus, the baptism of water will avail nothing to the eye of Omniscience. The form is easy and therefore many use it, but to be baptized with the baptism of Jesus requires that we become as little children in purity of heart. If we would avoid the doom of the Pharisee, teach mankind as Jesus did, that the cultivation of the heart is holiness and will lead to salvation, instead of belief in my dogmas and observance of certain forms. Oh! what a mockery do they make of Christ's mission, who are always insisting upon the outward form, when he declared the test of discipleship was to be found within, and so openly denounced the Pharisees those strict observers of all the rites and ceremonies of their religion. Let them beware that they do not shut up the kingdom of Heaven to those who look to them for guidance.

'It is expedient for you that I go away, for if I go not away the Comforter will not come.'

These were the words of Jesus to his disciples in his last conversation with them, and how truly are they verified. While he was with them they leaned on him for support and looked not farther, but after he was removed their earthly support was taken, and they turned to the deep truths he uttered with an earnestness they never would have felt had he remained with them. They understood him not, and while he was visible to their senses this world satisfied them. They supposed he came to perfect the outward man and worldly aggrandizement was to be their reward. When he passed away from their senses the vail was lifted from their eyes and their spiritual nature was unfolded to them. He had passed years in endeavoring to bring forth this, but they were wilfully blinded and he must give up his life ere that could be accomplished. Mark the change, the spell of life was broken, and how much truer became the spirit of their minds; they no longer looked to this world for satisfying happiness, but to the future, and communion with the Father of Spirits and their own souls. Reader, have you had an earthly friend whose life was your life, one upon whom you found yourself leaning for support in all the trials and disappointments of life? Was the light of a human countenance becoming the light of your life? Then it was expedient for you that he should be taken away. Hard as it may be for you, the discipline is necessary. Then will you feel that if you have been clinging idolatrously to the outward to bless your hopes, those hopes must perish ere the true 'Comforter' will come. Death may suddenly snatch that friend from you and for awhile your soul may feel desolated, but the spirit of that friend will come to you again in the sweet memories of the past and will draw you after him.

W.

GOD PARDONS ON SIMPLE REPENTANCE.

Now to the fundamental assertion of the vicarious system, that the Deity cannot, without inconsistency and imperfection, pardon on simple repentance, the whole tenor of the Bible is one protracted and unequivocal contradiction. So copious is its testimony on this head, that if the passages containing it were removed, scarcely a shred of Scripture relating to the subject would remain. 'Pardon, I beseech thee,' said Moses, pleading for the Israelites, 'the iniquity of this people, according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now: and the Lord said, I have pardoned according to thy word.' Will it be affirmed, that this chosen people had their eyes perpetually fixed in faith on the great propitiation, which was to close their dispensation, and of which their own ceremonial was a type?—that whenever penitence and pardon are named amongst them, this reference is implied, and that as this faith was called to mind and expressed in the shedding of blood at the altar, such sacrificial offerings take the place, in Judaism, of the atoning trust in Christianity? Well then, let us quit the chosen nation altogether, and go to a heathen people, who were aliens to their laws, their blood, their hopes, and their religion; to whom no sacrifice was appointed, and no Messiah promised. If we can discover the dealings of God with such a people, the case, I presume, must be deemed conclusive. Hear then what happened on the banks of the Tigris. 'Jonah began to enter into the city,' (Nineveh,) 'and he cried and said, yet forty days and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even unto the least of them.' 'Who can tell,' (said the decree of the king ordaining the fast,) 'if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not.' And when the prophet was offended, first at this clemency to Nineveh, and afterwards that the canker was sent to destroy his own favorite plant, beneath whose shadow he sat, what did Jehovah say? 'Thou hast had pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night and perished in a night; and should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand?'—and who are not likely, one would think, to have discerned the future merits of the Redeemer.

In truth, if even the Israelites had any such prospective views to Calvary, if their sacrifices conveyed the idea of the cross erected there, and were established for this purpose, the fact must have been privately revealed to modern theologians; for not a trace of it can be found in the Hebrew writings. It must be thought strange, that a prophetic reference so habitual, should be always a secret reference; that a faith so fundamental should be so mysteriously suppressed; that the uppermost idea of a nations's mind should never have found its way to lips or pen. 'But if it were not so,' we are reminded, 'if the Jewish ritual prefigured nothing ulterior, it was revolting, trifling, savage; its worship a butchery, and the temple courts no better than a slaughter house.' And were they not equally so, though the theory of types be true? If neither priest nor people could see at the time the very thing which the ceremonial was constructed to reveal, what advantage is it that divines can see it now? And even if the notion was conveyed to the Jewish mind, (which the whole history shows not to have been the fact,) was it necessary that hecatombs should be slain, age after age, to intimate obscurely an idea, which one brief sentence might have lucidly expressed? The idea, however, it is evident, slipped through after all; for when Messiah actually came, the one great thing which the Jews did not know and believe about him was, that he could die at all. So much for the preparatory discipline of fifteen centuries!

There is no reason then why any thing should be supplied in our thoughts, to alter the plain meaning of the announcements of prophets and holy men, of God's unconditional forgiveness on repentance. 'Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering; the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.' 'Wash you, make you clean,' says the prophet Isaiah in the name of the Lord; 'put away the evil of your doings from before mine eyes, cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.' Once more, 'When I say unto the wicked, thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die.' Nor are the teachings of the Gospel at all less explicit. Our Lord treats largely and expressly on the doctrine of forgiveness in several parables, and especially that of the prodigal son; and omits all allusion to the propitiation for the past. He furnishes an express definition of the terms of eternal life; 'Good master, what good thing shall I do, that I may have eternal life? And he said unto him, why callest thou me good; there is none good save one, that is God; but if thou wilt enter into life, keep the commandments.' And Jesus adds, 'if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me.' This silence on the prime condition of pardon cannot be explained by the fact, that the crucifixion had not yet taken place, and could not safely be alluded to, before the course of events had brought it into prominent notice. For we have the preaching of the Apostles, after the ascension, recorded at great length, and under very various circumstances, in the book of Acts. We have the very 'words whereby,' according to the testimony of an angel, 'Cornelius and all his house shall be saved;' these, one would think, would be worth hearing in this cause; 'God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and showed openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify, that it is he who was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins.' Did an Evangelical missionary dare to preach in this style now, he would be immediately disowned by his employers, and dismissed as a disguised Socinian, who kept back all the 'peculiar doctrines of the Gospel.'—*J. Martineau.*

CHRIST'S AGONY IN THE GARDEN.

I shall now inquire what were the causes of that agony and deadly sorrow, of that sore amazement and heavy anguish, which seized him on the approach of his sufferings; and which drew from him such intense and persevering supplications that God would avert them.

I cannot suppose that he was penetrated with a sense of God's indignation at this time. That is the portion of those only who do evil. A voice from heaven repeatedly pronounced our Lord the beloved Son of God, in whom he was well pleased. And he was now about to evidence his obedience and love to his Father in a most illustrious manner. He was also about to sanctify himself for the sake of his disciples, and of all mankind. And what are his own words? 'Therefore doth my Father *love* me, because I lay down my life that I may take it again.'

Nor was Christ at this time under the immediate power of Satan. In the concluding scenes of his life the evil one might be said to 'bruise his heel,' because he afflicted him by his instruments. After the temptation the devil is said to depart from him, 'for a season.' If the phrase implies that he returned during our Lord's agony and suffeging, what his emissaries and imitators did may be attributed to his agency. When our Lord said to his apostles at the paschal supper, 'The prince of this world cometh;' the meaning is, that he was coming by those unjust and violent men who resembled him. And again, when Jesus said to the Jewish rulers, 'This is your hour, and the power of darkness;' he meant the power of wickedness, of men who hated the light, and came not to it lest their deeds should be reproved. But that the mind of Christ was now disquieted and harassed by Satan himself, is a horrid idea, the dictate of gloomy minds, and wholly inconsistent with God's goodness to the Son of his love.

Nor was he oppressed and overcome by the sense that he was to bear the sins of mankind on the tree; and to redeem us from the curse of the law, being made a curse for us. A foresight of conferring unspeakable benefits on the human race would tend to alleviate, and not to imbitter, the sufferings of the benevolent Jesus: unless at this time he was [judicially] stricken, smitten of God, and afflicted: an idea which the prophet excludes; and which his own sinless rectitude, and God's perfect goodness, exclude. Though God had wise reasons for not restraining those who afflicted our Lord, yet he who so far from heightening his afflictions above their natural course, that he sent an angel from heaven to strengthen him. Jesus suffered by the wickedness of men; but he was not punished by the hand of God. Nor should his death, and the bitter circumstances preceding it, be considered as a full compensation to strict justice; but as God's merciful and gracious method of reconciling man to himself.

Those divines entertain the most just and rational notions who do not think that our Lord's broken and dejected spirit was a trial supernaturally induced; but assign natural causes for the feelings which shook his inmost frame. He felt for the wickedness and madness of those who persecuted him in so unrelenting a manner, notwithstanding his beneficent conduct, his laborious and admirable instructions, and the convincing evidences of his divine mission; for the irresolution, timidity and despondency of his friends, and for the ingratitude, perfidy and guilt of the wretched and devoted Judas. He foresaw the unjust offence which his death on the cross would give both to Jews and Gentiles; the exemplary destruction of his country; the spirit of hatred and persecution which would arise against his church, and even among those who were called by his name; and the unbelief and sins of mankind, which exposed them to such a weight of punishment here and hereafter. And these and such like painful sensations, and gloomy prospects, made the deepest impression at a time when he had a lively view of the immediate indignities and insults, of the disgrace, and horrid pains of death, which awaited him during the long and sharp trial of his wisdom and goodness.

When he came to the place where a follower and friend was to betray him, and where the Jews were ignominiously to seize and bind him as a malefactor, the scene excited a perturbation of mind, and he was depressed by sorrow and anguish proportioned to his exquisite sensibility, the consciousness of his wrongs, and his extensive foresight.

And how did our Lord act under the extreme sorrow which overwhelmed him? He offered up the following prayer to his Father: 'My Father, all things which are fit and right are possible with thee: if the wise plan of thy moral government admit of it, let this bitter and deadly cup pass from me: nevertheless, not as I will but as thou wilt. If this cup of pain and torture cannot pass from me, but that I drink it, thy will be done.' He thrice addressed himself to his Father in words of the same import. And being in an agony, having the prospect of an excrutiating death immediately before him, he prayed the more intensely: and his body was so affected by the state of his mind, that drops exuded from him, the copiousness of which bore resemblance to drops of blood. The author of the epistle to the Hebrews observes that he 'offered up prayers and supplications to him who was able to save him from death, with a strong cry and with tears; and was heard' from the filial reverence with which he prayed. God administered to him extraordinary consolation. But thus far only his supplications availed. For the cup of death was not removed from him.

The captain of our salvation, who was made perfect through sufferings, set a most useful example to his followers who were doomed to undergo the same fiery trial. He gave them no lesson of a proud and stoical insensibility. The natural evils of life he treated as evils; and a violent death by lingering torture, as the greatest natural evil.

He foresaw that some of his disciples would madly court persecution. But he gave no sanction to such enthusiasm by his own conduct. He had before taught them to use prudence in avoiding persecution; and he now taught them to pray against it with perseverance and earnestnesss, but at the same time with the most entire resignation. And this is true constancy in a Christian martyr, if he first fervently prays against sufferings which every man must abhor, and then firmly undergoes them, if it is God's will not to avert them from him. It was fit that our Lord's example in this respect should be openly proposed to the world; and I believe that every sober and pious Christian, of the greatest constitutional fortitude, has publicly or secretly followed it, from the irresistible bent of human nature.

Our Lord also taught Christians in all ages, what the depravity of the world made it necessary for many to bear in mind, that a state of the sharpest sufferings was consistent with the favor of God; and that the most perfect innocence, and the brightest prospect of future glory, could not overcome the natural horror of them. To prevent despair in any, he made himself a pattern to the *weakest* and *tenderest* of mankind. 'He sanctified the passion of fear, and hallowed natural sadnesses, that we might not think the infelicities of our nature, and the calamities of our temporal condition to become criminal, so long as they make us not to omit a duty.' He that fears death, and trembles at the approximation of it, and yet had rather die again than sin once, hath not sinned in his fear: Christ hath hallowed it, and the necessitous condition of his nature is his excuse.—*Archbishop Newcome.*

LUTHER AND LOYOLA.

Luther and Loyola have often been placed together as possessing temperaments naturally the same; for the same deep devotion and fiery enthusiasm and stern ambition which characterized the one, formed, though in a more chastened degree, the prominent traits in the constitution of the other. But while Loyola indulged his imagination in its wildest flights, and soared upon it while it carried him to regions where all that was not superhuman was at least wholly improbable, Luther reined himself in, and if his thoughts escaped from their restraint, he regarded their promptings rather as the instigations of the devil than as emanations from Almighty Wisdom. Thus, he writes constantly of the visions he saw; but they are always ranked among the temptations he had experienced. If the same extraordinary flash of light which brought lord Herbert of Cherbury to the conviction that Divinity itself had sanctioned the creed he had adopted had appeared to Luther, he would have set it down at once in the running account which he kept with the author of all evil, as a device which had been constituted to try the temper of his faith. What is written, is written, was his watchword. Thro' the word of the gospel alone God has developed his word. He has there unfolded his dispensation of mercy to those whose vision has become so darkened that they have ceased to view in the face of nature the expression of love which he has thrown upon it, and whose memory is so false that the recollection of his early goodness has fallen from their grasp. The notes which, on the day of the battle of Pampeluna, were listened to by the soldier as the manifestation of the virgin that he should become her champion, would have been spurned by the monk at Wittemberg as the offspring of a diseased imagination. What Loyola would have made his text, Luther would have called his temptation. Loyola thought that God's will was never so well known as when it was directly imparted to the mind; and forgetting that the dispensation had been finished by the crowning miracle of the resurrection, forgetting also that, if any man was allowed to devise a creed of his own, all men would become apostles and prophets, he assumed his own experience as the basis of a fresh revelation. Had he allowed to his followers the liberty of divination which he himself assumed, he would have led the way to heresies the most fatal and the most irremediable. If every man had made use not so much of his reason as of his fancy in the construction of his faith, there would have been prophets like the spring-diviners of the west, standing on every spot where a cottage could be built and an oratory erected, and turning with the complacency of infallibility to the novelty of their faith as the unanswerable proof of its virtue.

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For the Register and Observer.

THE MORAL TENDENCY OF LIBERAL VIEWS.

It is commonly asserted that liberal views in philosophy and religion beget or encourage a lax and defective morality, that those who are boldest in speculation are least conscientious in action, and in proportion as we enlarge our theories we corrupt our lives. This assertion, though not true in the sense in which it is intended, not true as a universal principle, has yet an element of truth or a true side which accounts for its general prevalence. 'The stricter the doctrine, the stricter the life,' is an observation old as Christianity, perhaps as old as religion itself. The views which Jesus proposed to the Jewish people had a more liberal character than those inculcated in the Mosaic law, and accordingly the disciples of Jesus were observed to depart from the rigor which characterised the ancient religion. 'Why do we and the Pharisees fast oft but thy disciples fast not?' Throughout the New Testament, the Jews and Christians present the same contrast. Austerity on the one hand, and liberality on the other, mark the old and the new in doctrine and in life. Nor could it well be otherwise. The free spirit of the Christian religion could not contain itself within the system of formal observances which Judaism prescribed for its disciples. No man would submit to such manifold and oppressive requisitions, who did not believe that his life depended on their observance. A constant breach of the law must be the inevitable consequence if the Christian attempted to conform with a system so incompatible with his views of duty and of God. The new cloth would strain beyond its capacity the thread-bare texture of Jewish rites. The new wine would burst the old vessels; and since it was better to be without the law, than to have a law which was subject to constant infraction, Jesus allowed his disciples a latitude in these matters which provoked the frequent cavils of their stricter contemporaries. To have inferred from this liberality of the early Christians, that their doctrine was licentious in its character and went to overthrow the moral law, would have been a gross misrepresentation of that doctrine and sect; and so to infer from the liberality of any one sect of Christians at the present day as compared with other sects, that their doctrine favors immorality, would in most instances be doing gross injustice to that doctrine and sect. It is a fact, and out of this fact has grown the impression I am considering, that the immoral part of a community, if they embrace, or profess to embrace, Christianity at all, attach themselves most readily to those forms of it which speak rather to their hopes than their fears, and dwell more on the mercies than on the terrors of the law. One would not be surprised to find among the liberal sects many disciples of this complexion. Does this imply a necessary connexion between liberal views and immoral lives? On the contrary, it is evident that the connexion in this case is purely accidental, and if it proves anything, proves the tendency of certain characters to adopt such views, not the tendency of such views to produce such characters. The tendency of a doctrine is not to be judged by the character of those who adopt it for convenience sake, but by the character of those who first conceived and first propounded it. These immoral characters are no more to be considered as fair representatives of the doctrines they embrace than Judas Iscariot or Ananias &c., are to be considered as fair representatives of the Christian faith, in the days of Jesus and his apostles. Those persons joined the Christian church not because they believed in the revelations of Jesus, but because they hoped to secure the kingdom of Heaven by a nominal adherence to the Christian cause. On the same principle so many unworthy characters adopt liberal views in religion, not because those views approve themselves to their understandings, or because they have discovered a foundation for them in the nature of things, not because they enlarge our conceptions of God or exalt the idea of man, but because they seem to offer a more comfortable salvation than the orthodox scheme. Whether and how far this impression relative to the two systems is correct, admits of a doubt. It may be questioned whether a religion which regards man as in some degree the author of his own salvation is more accommodating than one which regards him as the passive subject of divine operations; whether a scheme in which individual effort is an indispensable requisite and condition is easier than one in which the individual has everything done for him by a power, foreign from himself. But this is not the question in which we are now concerned. The question for us, is the moral influence of liberal doctrines, how far they promote and how far they impede the full developement of our moral nature. Every system and doctrine is to be judged by its fruits, but every system is not to be judged by its first fruits, and care must be used in distinguishing between the legitimate and necessary consequences of a doctrine and those temporary phenomena which are indirectly and accidentally associated with it. Civil liberty affords a parallel case which may help to illustrate the subject in question. A spectator of the French Revolution, a lover of peace and order, who had witnessed the outrages and enormities, the cruelties and licentiousness which accompanied that movement, and who judged from appearances without inquiring into the cause of those appearances, would very naturally conclude that civil liberty was an evil, the greatest evil that could befall a nation, that its tendency was demoralizing and subversive of the best interests of society,

that mankind could not be trusted to govern themselves, and that force was necessary to keep the baser propensities of our nature in the subjection. This conclusion, I say, would be very natural in one who beheld without comprehending the connexion which that movement exhibited of moral disorder with civil emancipation. These things would present themselves to his mind in the relation of cause and effect, and he would consider that as a necessary and universal consequence, which was only an accidental accompaniment. On the other hand, a philosophical observer accustomed to trace the connexion between cause and affect, who should set himself to investigate the origin of these phenomena, would come to a very different conclusion. He would find that the previous oppression and bad government under which that nation had labored, and not the present emancipation, was the true cause of the difficulties in question; that the dissolution of the ancient bonds was only the occasion, not the source of the evil; he would derive his opinions as to the advantages or disadvantages of civil liberty, from countries where it had been established and passed into successful operation, instead of founding it in the character of a nation where it was yet in its birth-throes and transition state. So reasoning, he would doubtless conclude that liberty is a blessing notwithstanding the abuses which may sometimes attend it; that the excesses which usurp its name and form cannot change its glorious essence. The same reasoning applies with equal force to liberty in religion. As a liberal form of government is not to be charged with all the crimes and disorders which may occur where such a polity prevails, so neither can a liberal theology be held accountable for all the immoral and unprincipled acts of those who may choose to adopt it; nor can such immoralities be regarded as the legitimate fruit of such theology until it is fairly demonstrated that the one is the universal and invariable accompaniment of the other. But no doctrine or belief is invariably accompanied by the same manifestations in the character and life of those who embrace it. Nor are the characters and lives of men so much affected by their opinions as we are apt to suppose. So various and so accidental are the causes, which determine the mind to this or that belief, that the creed must always be a very inadequate exponent of the man. With a large proportion, perhaps a majority, of the community, their religious opinions are not so much the product of reflection and inquiry as they are the result of chance. It is an accident that you are a Christian and not a Mahommetan or a Buddhist; again it is an accident that you are a Protestant and not a Catholic, and very probably it is not without some influence of accidental circumstances upon your mind that you are a Unitarian and not a Trinitarian. It is mortifying if we consider it, to think in how great a degree our minds, our opinions and characters are the creation of the circumstances in which we have been placed.

If it be true as some philosophers assert, that we are born naked into the world of knowledge and belief as we are into the world of sense, it is also true with regard to our minds as with regard to our persons, that we are swathed and bandaged and clothed upon by others, before we are able to clothe ourselves, and in after life when we seem to choose our own apparel, we take both the pattern and the cloth from those about us; from the country, the climate and the fashion of the times. Since these things are so, nothing can be more deceptive than the judgment we may form as to the moral tendency of opinions or the character of this or that individual who may chance to hold them. A survey of facts would exhibit, I fancy, a relation of character and doctrine very different from that, which one who reasoned from abstract principles would be apt to presume. It might be supposed, for example, that Christian nations should excel all other nations of the earth, in all the virtues, but such is not the fact. On the contrary, Christians as a class, are more deficient in hospitality and devotion, than Mahometans as a class. Travellers in the East affirm that the simple word of a Turk in commercial transactions is better than a Christian's bond. The heathen Cornelius was a better and holier man than most of his Jewish contemporaries nurtured in all the influences of that strictest of all religions. The Pagan emperors, Antoninus and Aurelian, were men of severer virtue than any Christians who succeeded to their throne. Julian the apostate, who renounced the Christian religion for the Heathen, was a purer character than Constantine, who changed from heathen to Christian; and if we look to our own times, we may find here and there, among those who are reputed infidels, a bright example of moral worth. What conclusion shall we draw from facts like these? that all religions are equal, and that no system or opinion is to be preferred before another? God forbid! We are rather to infer, that the tendency of a doctrine and the character of him who holds it, are not so essentially and necessarily connected that the one can be considered as a criterion of the other, and though a system is to be judged by its fruits, provided we could know what those fruits are, yet since it is so difficult to decide what are the genuine fruits of a system separated from other influences, we are not authorized from an observation of individual cases to pronounce concerning any system what its tendency may be. In order to form a correct judgment on this point, it would be necessary to compare whole communities where different systems have prevailed through a series of years; other influences being equal. Such, a comparison, I think, would show that liberal views, where they have been generally received and incorporated into forms of Christian faith, have exercised a happier influence on the characters of those who embrace them, than those of a more rigid cast; and if from their practical operation we turn to the doctrines themselves, and endeavor by our reasoning from cause to effect, to ascertain what the influence of different systems is likely to be, we shall come to the same result. At first, indeed, it might be supposed that the most rigid doctrine would be the most salutary in its operation. But what does this supposition imply, and what is the kind of operation here understood? Evidently the doctrine in question is supposed to operate as a check or restraint, the morality which flows from it is the product of fear. It is believed that one, who is used to think of the Deity only as the stern avenger of crime, will be more likely to abstain from crime, than one who has been accustomed to consider him only as a God of love. Let this be granted. Then the question arises, whether the strictness of deportment proceeding from this source, is the genuine morality, whether it is this sort of character which the gospel was designed to promote, and whether under the influence of this motive the moral character can ever attain its full developement. If not, then the rigid doctrine is no more salutary than the fear of the hangman is salutary. Its advantage consists in a temporary suspension of the evil propensities, not in a thorough reformation of the heart. The only morality, with which we can suppose the Deity to be well-pleased, is the offspring of love, and no one can doubt that such a morality is more likely to result from a system founded in love, than from one which is founded in fear. In the government of children, experience has shown that a liberal policy and a moderate degree of indulgence exert a more favorable influence than extreme rigor. A child trained under such auspices is more likely to prove an upright and conscientious man, than one whose childhood has known no other government but that of fear. What is true of parental discipline is equally true of religious influence; the operation of liberal views is in either case the same. There are characters and states of mind, on which the influence of fear is more effective than that of love. Where finer motives have failed to touch the heart, it may be desirable to restrain the outward act by terror and force. But let it be understood that it is only the outward act that is affected by such influence, and that the moral character is in no wise benefitted thereby. There is doubtless an extreme of liberty, and the danger arising from that source is not to be overlooked. When we speak of liberal views and their influence on the character, it is necessary to distinguish between those which relate to the being of God and subjects of revelation, and those which relate to the moral law; that is not a matter of speculation or construction, it does not depend on the larger or narrower view which we may take of it. It addresses itself not to the understanding but to the conscience. It is a constant quantity, and all the reasoning in the world cannot add to it or take from it a jot or tittle of its precepts or its sanctions. Every system of belief which goes to confound the distinctions of right and wrong, or tends to diminish our regard for those distinctions, is radically false, and more to be dreaded than the boldest speculations or the narrowest creed, which skepticism on the one hand or orthodoxy on the other can propose to the mind.

If it be asked, which of the various systems now before the world is the true one, and which it is best to adopt, the answer is, no one is true and no one is best for all minds. Every system, in proportion as it claims and merits that name, is false—partial, incomplete. Every system purports to contain the whole truth, but the nature of truth is such that no system is sufficient to contain it. One might as well undertake to confine the light as to pack truth in a system, though it were so enlarged as to take in all the systems that were ever devised; the whole truth will not go in, and that which does go in will not stay in. One of the chief excellences of our religion as it came from the lips of Jesus, is, that there is no system about it. On the other hand, many minds, perhaps most, are so constituted as to require a system, and will make one for themselves if they do not find one already made; and as no system is wholly true, so none is wholly false. In each, there is truth enough to quicken the mind and to feed the soul. Let each one, then, settle where instinct or inquiry may direct. Our moral welfare depends not so much on the opinions which we adopt, as on the rigor with which we adopt them, not so much on the objects of faith as on the amount of faith. It is of some consequence, surely, what we believe, but of infinitely greater consequence is it that we do believe something, that the mind has some deep convictions on which to build and rest, some principle, some foundation it must have. Without it life is hollow and the world a dream, without faith the soul is dead, all its action is mechanical, all its goodness is a form; but where faith is, however perverted and distorted, there is reality, there is power and progress from truth to truth and life to life.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 20, 1841.

'Let every minister of the Gospel remember, that he is not commissioned to *dictate* to men, but to *help* them.'

ANOTHER INSTANCE OF ECCLESIASTICAL WRONG-DOING.

Two late numbers of 'The Practical Christian,' published at Mendon, contain an interesting account of the excommunication of a truly Christian woman from a Calvinistic Church in West Boylston, under the pastoral care of Rev. Mr Cross. The case is strikingly illustrative of the injury so often perpetrated under the Orthodox custom,—as unscriptural as it is offensive to reason, of requiring of candidates for admission to the Church their assent to a long doctrinal creed and covenant, and of restricting them ever afterward to the alternative either of closely adhering to whatever is declared in those formularies of human device, or of being summoned as a culprit to trial, expelled by a formal vote, and proclaimed to the world as persons who, having 'denied the faith' and been 'cut off from the visible Church of Christ,' should be treated as 'infidels' and 'outcasts.' Of the account to which we have referred, occupying, as it does, nine columns and a half of the papers that contain it, we can of course spare room only for comparatively a small part; but the brief extracts we shall cite will suffice to remind our readers, once more, how lacking in wisdom an individual must be, who willingly joins one of these *creed-covenant* Churches, unless absolutely certain either that he shall never have the capacity to receive any additional light which can modify his present views of doctrinal points, or that, in case he chance to experience a change in some of his opinions, he shall be able to account of no moment the injury which will result to his own feelings, to those of his friends, and to the interests of religion, from the customary ecclesiastical process of arraignment, trial, and expulsion, to which he must be subject.

It appears that Mrs Mary Lamson, the lady whose case is under notice, was for many years a member of an Orthodox Church in West Boylston. In 1834 she became the wife of the Rev. Mr Lamson, late pastor of the Unitarian Church in Berlin; and on removing to this town with her husband, she took the usual steps to transfer her relation from the Church in Boylston to the one in Berlin. Her request for dismission was refused, on the ground that the Church, which she wished to join, was not 'Evangelical' in sentiment. She however became a member, and continued to participate in the ordinances of it, till last spring, when she and her husband left Berlin and took up their residence in Boylston. Soon after, she was summoned to appear before Mr Cross's Church in this town, and show why she should not be excommunicated. At the time of its meeting for this business, her husband, the Rev. Mr Lamson, presented himself in her behalf, and, in a very able and christianlike manner, endeavored to show, among other things bearing on the question at issue, that his wife had been guilty of nothing but modifying her views somewhat as regards the Trinity, and, in company with her husband, connecting herself with the Unitarian Church in Berlin. He began, by saying, that

'Mary had no feelings towards them but those of perfect kindness and love. She believed these feelings had in times past been reciprocated. She had enjoyed with them many happy and refreshing seasons. It was painful to her to think those seasons had gone by.—Still she loved them, and desired their sympathy and prayers, and would be glad to co-operate with them in every good work—in every benevolent enterprize—for the advancement of the Redeemer's kingdom. But she was willing it should be understood by them that for all this, she could not compromise her liberty to associate and co-operate with other Christians, wherever she found them, or whatever name they bore, in all works of righteousness.'

He proceeded to remark that

'He did not appear before them to make them trouble or embarrass their action; to be captious or contentious.—Nor yet to ask forgiveness of them for her whose cause he advocated; for the very good reason that she was not conscious of having committed any offence against them. Neither because she feared their action would be any material or permanent injury to her. She trusts in her Savior, and believes she is following him more closely than ever before. He appeared, he said, because he believed they were about to do a very great wrong to themselves and to Christianity. They were about to do the very thing which had rent the Church into so many hostile parties in strife with each other, to the great detriment of the Redeemer's kingdom on earth.'

He passed to the 'charges' which the Church had alleged against her. They were only two,—'a departure from the faith'—and 'a violation of her covenant vows.'

'1st. A departure from the faith. The only article specified in relation to which it is alleged she has gone astray, is that involving the Trinity. She has confessed that her views have undergone a change on this subject.—She further confesses that she never had clear views of this doctrine, as expressed in your formulas. What then is the change she has experienced upon this point? Is it a departure from the faith. * * * The fact that she had joined a Unitarian Church does not prove a departure from the faith.—Because the only creed of that Church is the Bible; and you will not pretend that this conflicts with your human creed. You will not excommunicate her for professing to believe the Bible. 'But she confessed to Deacon Brigham that her views of the Trinity had undergone a change.' This is the only article of faith which it is alleged she has forsaken, and this is the only evidence of her heresy. In regard to this confession, I will explain. She formerly assented to that doctrine as expressed in your creed, receiving it as a great and inexplicable mystery which it was necessary to believe, as many others have received it, without any clear or intelligent ideas of what it was in reality. It was taught as a doctrine of vital importance; her minister could explain and defend it, and this was enough. She verily thought she believed it as expressed in the technical language of the creed. It is true she does now object to the expression of that creed; but still believes the essential doctrine. She entertains the same ideas of that doctrine which are entertained by most Trinitarians, and which you think, no doubt, the language of the creed expresses. She objects to the expression of the Church's creed, because that expression is not clear, does not express the true idea. Will you excommunicate her because she cannot adopt your human language?'

'2d. A violation of covenant vows.—'She solemnly promised to walk with this Church, but has not attended its meetings, nor communed with it for years.' To this charge also Mary pleads not guilty. Your covenant does not bind its members to commune always with this particular Church and no other. But members being absent from town, commune with other Churches. And when they obtain a permanent residence in another town, they remove their relation from this to the Church where they reside. And all this is in perfect accordance with their covenant engagements and with ecclesiastical usage.—Mary communed with this Church while she remained in town. While absent from town it was of course inconvenient for her to do so. When she removed to Berlin, she endeavored to obtain a removal of her relation to that Church. This was denied her on the ground that the Church in Berlin 'is not evangelical in sentiment.' She then sent in a resignation of membership with this Church, and connected herself with that. But that resignation is not allowed by this Church to be of any force; and therefore she is under discipline. She has absented herself from the communion of this Church only when circumstances have rendered it necessary. And she has done the only thing which could be done under the circumstances of the case, viz.: connected herself to a Church which she looked upon as a Christian Church, where she could attend on its communions.—Now, will you set this down as a criminal violation of covenant vows, and proceed to pass a formal vote of excommunication against her?'

But even admitting the charges to have been sustained, it was more than doubtful, as Mr Lamson went on to show, whether the Church had authority to pass sentence of excommunication.

'Do you not assume the prerogative of Christ? is not he the only master of the individual members of his mystical body? You may indeed withdraw fellowship from any person for gross immorality, but where is your authority for amputating any of Christ's members, merely for refusing to subscribe to your human creed, or conforming to your human rules?'

For the sake of Christianity he begged of them to pause and review the reasons and consequences of their course.

'Are you not assuming to do what Christ alone has authority to do? Do you not assume the judgment seat; and that too, to perform an act which the rightful Judge may see fit to reverse? Is it a small thing to cut off from his Church one who is devoutly striving to follow him, and whose moral character is without reproach? And are you not acting upon that principle of assumption and pursuing that very course which has divided the Church of Christ into a thousand contending parties? We see the Church divided into sects almost innumerable, spending their energies upon each other, and thus a stop is put to the progress of the Redeemer's kingdom on the earth. And what is the cause of all this? is it not the very thing which you are about to do? This setting up a human creed, and undertaking to oblige every body to square his faith by that. If any one dare think for himself so far as to have any different views from those expressed in the creed, he must be denied the Christian name, must be cast out as a heretic. Thus violence is done to the body of Christ, his kingdom is divided, and its progress hindered. Thus is the Savior wounded in the house of his friends. Have you duly matured this subject? Is it a small thing to assume the authority of Christ? that you can hastily cast off one whom it may be he will receive. And why is she cast out? is it for any crime or immorality? This is not pretended. Is it because she disbelieves the Bible? Not at all. Her faith is as strong as yours, and she loves her Savior as well. She is tried not by the Bible, but by your creed. She is to be judged, not by the word of God, but by a human law; and not according to divine, but human wisdom. And even then, it has not been proved that she has broken your human law, or departed from your human creed: the only charges brought against her.'

The Moderator, Rev. Mr Cross, replied, as he had often done, in no very good temper, and stated these among other things:

'The very fact that Mrs Lamson was a prominent member in a Unitarian Church, was a sufficient reason for discipline. He stated very strongly, also, that Unitarianism and Orthodoxy were as far from each other as the East from the West—were antagonist to each other. Unitarianism was the last delusion of the devil. He could tell them what Unitarianism was. He knew all about it—was the son of a Unitarian, was educated a Unitarian, &c. A Mr Kirk had been preaching in Boston, who took the same ground Mr Lamson had,' &c.

But enough. The account, which, we ought to say, was drawn up by Mr Lamson himself, concludes thus:

'It was then moved that Mary Lamson be excommunicated by a formal vote of this Church. This motion was carried by a unanimous vote—and so declared by the Moderator!

And thus ended a solemn farce, in which I consented to participate, that I might give my voice and protest against a principle which reared the ancient inquisition, shed the blood of martyrs, has broken the nominal Church into a thousand fragments, and made it a hissing and a by-word in the mouth of unbelievers, viz.: the principle of compelling a uniformity of faith among Christians. I have given above, the substance of what was said and done at that trial, though I have not recorded every minute particular, nor quoted in every instance the precise language there used. This communication is already so long that I refrain from further remarks; leaving the reader to judge whether such things are well calculated to advance pure and undefiled religion, peace, harmony and love among the true followers of Jesus—if not, follow not their example.

D. R. L.'

Comments are unnecessary.

ORTHODOX INTOLERANCE AT CINCINNATI.

We sometimes hear a friend say, 'Orthodoxy is much softened. I sympathize more with the Orthodox than I once could. They are not so bigoted and intolerant as they were.' We do not know, but there may be less bigotry, intolerance, and the assumption of infallibility among them. We wish, however, there were more proof of it. For ourselves we cannot find much evidence to this point. Within the past year, there have been one or two instances of gross uncharitableness and illiberality on the part of some of the Orthodox Churches in this city, and we have just received a Pamphlet from Cincinnati, revealing a spirit and course of conduct, on the part of the Orthodox Clergy of that city, as utterly unchristian, in our judgment, as it is uncivil and contemptible. Our first feeling on reading it was indignation, which was soon changed to pity and sorrow, that any men, calling themselves ministers of the Gospel, should have such narrow minds, and narrow souls. The facts in the case are simply these. At a meeting a few months since of the Young Men's Bible Society (in Cincinnati,) a member of the Executive Committee of that society, who is and has been since the formation of the society a Unitarian, was invited to be one of the speakers and offered the following Resolution,

'*Resolved*. That no wealth can enable a man to dispense with the Bible, and that no poverty can fail to be enlightened by it; that through that only can man be kept pure from the world, true to conscience, just and kind in all his dealings as a Christian in mind, heart, conversation and life.'

Shortly after this meeting, six ministers of the Gospel in Cincinnati, sent a letter of remonstrance to the Young Men's Bible Society, announcing that they could give them neither countenance nor support, so long as they allowed Unitarians to be officers of their society and speakers at their meetings. At this point, the Unitarians of Cincinnati took no action, as they were informed that the Young Men's Bible Society were resolved to abide by the grand principle of Christian union, which the parent society has always followed, and had taken steps to induce these six gentlemen to abandon the unworthy position they had assumed.

This effort on the part of the Young Men's Bible Society was unsuccessful, as in December last, a second letter reiterating the remonstrance against the admission of Unitarians to all active aid in the Bible Society, had been sent, signed by nine other ministers, besides the six who signed the first.

The Unitarian society of Cincinnati immediately held a meeting for consultation, and appointed a committee to correspond with the fifteen ministers. This Committee addressed a letter to each of the fifteen clergymen who had signed the remonstrance, and received a reply, referring them to their communications addressed to the Young Men's Bible Society for the reasons of their remonstrance. After repeated applications, the Unitarian Committee obtained copies of these letters to the Young Men's Bible Society, which they have published, together with the whole correspondence, accompanied by remarks, in the Pamphlet from which we have gathered these facts. We should be glad if we could, to publish the whole Pamphlet in our columns. It is written with great ability and in a highly catholic and Christian spirit. We regret that our limits do not permit us to give any extracts this week. We shall publish a portion of the correspondence in our next paper.

As the matter now stands, fifteen of the clergymen of Cincinnati, Episcopalians, Presbyterians, Methodists, Baptists, have determined that they will not permit, if they can prevent it, Unitarians to hold offices or speak at meetings of Bible Societies, over which they have any control or influence, on the ground that they hold 'essential doctrinal errors.' In other words, these gentlemen assume to be infallible interpreters of Scripture. Gentlemen! we 'have not so learnt Christ.' We do not know whether there is an 'essential doctrinal error' in your creed, but we question whether there be not a want of a true Christian spirit in your hearts.

The Pamphlet closes with the following Resolutions, passed at the meeting of the Unitarian Society above referred to.

'*Resolved*, 1. That it is the Heaven-given right of every man to seek the Truth of God in the light of his own conscience; and that we claim from our brethren of all denominations, what we accord to them, respect, sympathy and tolerance, in the exercise of this inalienable prerogative.

'*Resolved*, 2. That, adopting as our *Test of Christian Discipleship*, the words of our Master, 'By this shall all men know that ye are my disciples, if ye have love one to another,' we believe that all Christians may and should unite in efforts to redeem man from vice, ignorance and misery.

'*Resolved*, 3. That we shall ever rejoice to aid, and cordially invite to our aid, our fellow Christians of every name, in elevating the religious, moral, intellectual and social condition of this community.'

'Grace be with all who love our Lord Jesus Christ in sincerity.'

W. H. CHANNING,
In behalf of the Unitarian Society of Cincinnati.
Jan. 25th, 1841.

CORRESPONDENCE.

[Extracts from a letter, received some time ago from Louisiana.]

Dear Sir,—Your letter of the 7th ult., has afforded Prof. —— and myself much gratification. To know that there are those who feel with us, and for us, at so great a distance, is quite a compensation for the want of sympathy in the society around us.

In 1832, I made the happy transition from skepticism to belief in Christ. The whole process of settling my mind occupied some time, was deliberately and, I trust, honestly conducted, and brought me to Unitarianism. In 1836, my friend, Prof. ——, then a Methodist preacher, in deacon's orders, popular and distinguished in that society, was induced to study the points controverted between us, and after a careful inquiry, found himself compelled to forsake his people, at much sacrifice of feeling, and to preach according to Unitarian views. Last June, we thought it our duty to form a Church; and we think well of our prospects.

We most cordially thank the Executive Committee for their proffered aid, and will avail ourselves of it, as far as the interests of the good cause of holiness and truth demand. Missionary visits will always do us good in various ways. We are rejoiced at the prospect of having one soon among us. I have written to Mr —— and do not doubt his labors here will be very useful. We shall only tax your kindness at present, for a supply of tracts. I think I shall be able to sell some, and thus reimburse the Association. They will do quite as much good, when sold, as when given away. A few sets, half a dozen of the bound tracts, in particular, I am sure would sell. All or any of the books mentioned in the list in Dr Ware's tract would be useful to us, and I am willing to be responsible for the value of them. If you have a correspondent in New Orleans, it may be well to send through him.

I ought not to omit saying that brother —— preaches at ——. One of our members—a daughter of the late venerable Bancroft, of Worcester, resides there, and we generally have a good congregation, more numerous, indeed, than here.

Accept our assurances of grateful regard, and our prayers that the hands of the Association may be strengthened for the mighty work of reviving and spreading through the world, the unadulterated Gospel.

Your friend and servant.

RECENT PUBLICATIONS.

Purposes and Responsibilities of the Christian Ministry: A Sermon, delivered Oct. 28, 1840, at the ordination of Rev James L. Stone, Mansfield, Mass. By Rev. Richard Stone, Pastor of the Congregational Society in W. Bridgewater. East Bridgewater: G. H. Brown, Printer. 1840.

The very important subject of this discourse is approached by the preacher with becoming tokens of a sincere earnestness, and he discusses, in a forcible manner, several topics of interest both to ministers and people. The subjoined remarks occur under the second head.

The Minister is under obligation to present the truths of the Gospel impartially; that is, in their true proportions, in order to give it weight and influence; and in proportion as he fails to do this, will his ministry be weak and ineffective;—those, who embrace religious truth, and form the religious character under his ministry, will be partial in their views, and feeble in their progress. If he presents the Gospel, as the fountain of deep feeling only, if awakened emotions of repentance, earnest audible prayer, constant attendance upon daily meetings, in which sympathy is awakened, and all mingle in one mass of excited feeling, and this is made the sum of religion, it will soon die away, and the convert will fall back into the darkness of moral death, to disgrace the cause of Christ by practical, if not avowed infidelity; or, if he remains in the borders of Zion, to destroy by his worldliness and want of principle, to chill by his apathy in his days of darkness, what he will scorch and wither by excessive heat, in his days of zeal. On the other hand, if he present the Gospel, as merely the principle of right action, if he check every emotion of repentance, and, by reason and understanding alone, independant of the affections, aim to form the Christian character, if all the warm endearments of the heart are repressed, and every rising emotion of gratitude and love congealed into a cold morality, he may expect, that his ministrations will be freezing and chilling, like his own soul, and the Church, to borrow a beautiful and appropriate metaphor, become 'an island of ice in a sea of fire.' Again, if the minister present the Gospel to his people, as a system only, as a systematic set of doctrines, which follow upon and interlock themselves with one another and the whole, his people will generally receive it, as such. They may be systematic theologians, be able to explain all the metaphysical subtileties which are incorporated with his system; but the creed will contain most of the religion to be found in that church; while, on the other hand, if he present no christian doctrines, upon which the christian character is to be built, his labor, though ever so ardous, will be vain and fruitless, a house upon the sand, swept away by the floods of error, which will more or less encompass it. If names and forms be the substance of the Gospel presented, the people will become formal in their views, and their religion may be summed up in the rituals of the church. If the minster is disposed to philosophise upon the doctrines of christianity, and to reduce every thing to the rules of some philosophy, either true or false, his influence may be seen in the cant of his disciples, and the arrogance and vanity with which they pride themselves upon their *transcendant* light.

Now, whoever gives to either of the points to which I have alluded an undue prominence, will make disciples; but they will be disciples of his school, not of the school of Christ. It is his duty to direct every ray of gospel light to illumine and bring out the image of Jesus in its full and perfect proportions. The warm emotions of the soul, that holy fire which cheers and invigorates, while it consumes the dross, and that principle of truth which readily and unflinchingly adheres to right, through good and through evil report, should never be separated; they, united, are the true impress of the Gospel, and the types were first set by Jehovah in the soul of Jesus. Thus, christian affection, christian principle, christian doctrine, christian philosophy, should each bear their due proportion; and in the hand of the Gospel Minister be fitted, adjoined and cemented into one grand and permament edifice, whose base, resting on earth, can be comprehended by the lowest capacity, but whose top penetrates the infinity of God.'

Eighth Annual Report of the Seamen's Aid Society of the city of Boston. Boston: James B. Dow. 1841.

Among all the enterprises of modern philanthropy, we know of none more important in its objects, more deeply interesting in its results, than the efforts made in behalf of Seamen. No class is exposed to greater hardships and temptations, none has suffered more from neglect and a want of sympathy. We rejoice that this sympathy has now been awakened; that so much has been done and continues to be done, to improve, reform, and elevate them and their families. We have read the Eighth Annual Report of the Seamen's Aid Society, with the liveliest satisfaction. The whole plan and operations of the Society are such as commend it to the approbation of all. Let those who would 'add their mite' to the great treasury of the world's happiness encourage its efforts and enlarge its means.

The following passage from the Report will give some idea of what the Society has done and aims to do.

'The result, then, of our eight years' experiment is this:

Given in charity,	$1699 29
Paid to workwomen,	9649 10
Expenses of school,	1844 61
Expenses of Mariners' House,	2044 00
All other expenses, including rent of store, printing Reports, &c.	2609 94
Making the sum total of all we have distributed and paid,	$17,846 94
We have received from the public in the same time, from every source, donations, subscriptions, profits of Fairs, &c. the amount of	*16,436 84
Showing that we have distributed, over and above the sum we have received,	1410 10
Moreover, we have now on hand, in cash, clothing at cost, and other property, to the amount of	$631 58

How is it that we have thus distributed more than we have received, and yet have accumulated? Simply because we have given *work*, and not *money*, in charity. The money, nearly *ten thousand dollars*, paid to our industrious women, has been *earned* by them; we have received back its worth in their needlework, which

we have sold; and thus it is that we have been able to do so much for the school and the Marners' House.

Had we distributed, year by year, the money entrusted us by the public, without requiring any co-operation on the part of the recipients, would they have been as comfortable, as improved, as they now are? Would they not rather have been, as a class, more indolent, ignorant, helpless, and degraded? We have incited them to honest efforts, and they have found those efforts rewarded. Herein is the secret of all true happiness, all worthy advancement in knowledge and goodness. As proof of this real advancement on the part of our poor, will it not be sufficient to state that, for the last three or four years, scarcely a family whom we assist with work has asked for alms; never, except in sickness. And not only do they support themselves, but they are actually assisting others. A benevolent association, 'The Bethel Relief Society,' has lately been formed, under the care of Mrs. Taylor, the object of which is to assist *sick and destitute seamen*; and quite a number, over twenty, of our workwomen have engaged in this charity. They are no longer poor, for they have something to give.

In many respects we can see that those who are just above the condition of the helpless poor will make the best almoners. To the eye of a rich lady entering the abode of poverty and sickness every thing seems wanting, and she is apt to give too much; thus exciting expectations for the future, rather than gratitude for the present. But let a poor woman, who has begun to learn thrift, with a warm heart and a helping hand, enter the same abode of misery, and with what trifling expense she will make the invalid comfortable! Besides, she gives, what the rich seldom bestow, her sympathy.

'None but the poor feel for the poor:
The rich know not how hard
It is to be of needful food
And needful rest debarred.

They know not of the scanty meal,
With small, pale faces round;
The sadness of the cold, dark hearth,
When snow is on the ground.'

No, the rich may *pity* those who suffer physical wants, but they cannot *sympathize* with them; and therefore it is that the charity of this 'Bethel Relief Society' will probably effect more good to the sick and suffering than we could have accomplished by means of alms. But had we not encouraged industry and improvement, that Society, in all probability, would never have been formed. Such a gradation in benevolence resembles

'The golden, everlasting chain,
Whose strong embrace holds heaven, and earth, and main.'

And now may not this Society reasonably rejoice in what they have effected, and cherish the hope of doing much good in the next eight years? Every thing is going on well; the Clothing Stores, Mariners' House, School, all are prosperous. The last has an invaluable teacher, and we may say, with truth, that our superintendents are among the excellent of the earth, capable, faithful, disinterested, and pious. The Rev. Mr. Taylor devotes himself to the work with unwearied ardor, assisting with his counsel, encouragement, and prayers. The favor of the public has never failed, nor our funds ever been deficient. Besides a considerable stock of goods and garments on hand, we have ready money in the treasury, sufficient for the present, and several thousands in expectation, and we owe nothing. Oh! yes, we owe for every thing; we owe our fervent thanks and gratitude to the Most High, who has thus blessed our feeble efforts; and to Him let us give all the praise.'

* This sum does not include the amount received from sales at the clothing stores, because that sum was not given, only paid in to be again paid out for cloths and goods. We have taken in our stores about *forty thousand dollars*.

Who shall be greatest? A tale. By Mary Howitt. Boston: James Munroe & Co. 1841.

Mary Howitt seems to be the popular writer of moral tales in England just at present. She has given us several within the past year, which we are glad to see republished in this Country. The one before us, 'Who shall be greatest?' is what its name indicates, the history of two families, who with every means to secure and diffuse rational happiness, pursue only the miserable aim of outstriving each other. The character of the two principal personages, Mrs Browne and Mrs Gregson are, we think, a little exaggerated. There is hardly enough redeeming in them to be true to nature. The moral of the story is good and its practical influence must be beneficial.

REV. ROBERT BAIRD.

This gentleman, of whose exertions in Europe in behalf of Temperance so much has been said of late, is preparing several works for the Press, concerning which Mr Walsh, in his Letter to the National Intelligencer, thus speaks:

They are—1st, *Travels on the Continent*, of which the volumes relating to Denmark, Norway, Sweden, and Finland; Russia, Poland and Austria; Germany, Holland, and Belgium, he hopes to have ready for the press the next spring. He purposes to make three volumes on the portions of the Continent just named; that is, one on the Scandinavian countries; another on Russia, Poland, and Austria; and a third on Germany, Holland, and Belgium. 2d, An Extensive Notice of the State of Religion in Europe, especially on the Continent. This work, upon which he is bestowing much labor, cannot be ready for the press in a shorter time than two years. 3d, A volume on the *Religious Economy of the United States*. This is for Europe, and he is writing it at the request of many persons in Sweden, Germany, and other countries. Two or three sovereigns have been good enough to express a lively desire for the performance; and arrangements have already been made for its publication at Stockholm and Leipsic in the Swedish and German languages. It will also be published at Paris and in London, and, if possible, almost simultaneously. The tenth article of the American Biblical Repository for October last bears the title, *Religious Liberty in France*. It comes from the pen of Mr. Baird, and occupies thirty-six pages, but is still materially less than he furnished on the subject. He means to have it reprinted at N. York, in *extenso*.

ANNIVERSARY OF DEDICATION AND SUNDAY SCHOOL.

The first anniversary of the dedication and Sunday School connected with Suffolk Street Chapel, was celebrated on Sunday evening last, by appropriate services at the Chapel.

Addresses were made by Rev. Mr Taylor of this city, Rev. James F. Clarke, late of Louisville, and the Superintendent of the School, after prayer by the Pastor, Rev. J. T. Sargent, and an appropriate original hymn by H. J. Sargent. The address of Mr Taylor to the parents, was characterized by his usual felicity and fervor, serving to awaken in them a sense of their responsibility as the stewards of a treasure, in their offspring, which Mr T. considered second to no other. After another hymn the Superintendent of the School, Mr Martin Lincoln, addressed the children in a very interesting manner, reminding them by happy illustrations of their various duties. Rev. Mr Clarke followed with an address to teachers, in which their obligations were lucidly set forth and enforced by his own experience. The suggestions of Mr C. were interspersed with several very striking anecdotes and illustrations, which sustained the interest of the audience even to a late hour. Another hymn, followed by a prayer by Rev. T. B. Fox of Newburyport, brought these interesting services to a close and the pastor gave the closing benediction. I was one of a gratified crowd.—*Communicated.*

GOOD WORDS FOR CHILDREN.

Messrs Editors,—Will you please to insert the following, which has been copied for the children who read the Register, by their friend

W. G. B.

'Many of you, my little friends, have spent your pleasantest hours amidst the beauties of the garden and the flowers of the field; and have you not, in your little rambles, seen the skipping lambs looking innocently gay and sporting by the side of their dams? It delighted you to see them thus happy and enjoying themselves in the cheerful sunshine; but perhaps, at other times, you have seen the tender creatures exposed to stormy winds or pinching frost; your little hearts have pitied them and been ready to fear that the severity of the winter would destroy them. In this distressed situation, how delightful to see the kind shepherd come to their relief, gather them together, and lead them to a place of shelter and safety!

Delightful indeed! to see him take up the tender and feeble in his arms, and carry them in his bosom, till the little creatures are revived and cherished; but, children, I can tell you a more pleasing and wonderful thing than this. You have heard of Jesus Christ, the Son of God, who came down from heaven to save sinners? and will it not surprise you to hear that this Jesus calls himself a shepherd? His people, those who love and serve him, he calls his sheep; and the young and tender, such as you are, he calls his lambs.

He calls you lambs, because like them, you are young, innocent and helpless; and like them, you fly to others for safety and protection. You are exposed to many dangers that you know nothing of: there are many disorders, to which your infant years are liable, and a thousand accidents, to which your tender frames are exposed.

How happy, amidst all this weakness and danger to reflect that your kind shepherd has promised to 'gather the lambs with his arms and carry them in his bosom.'

Your parents do much for you, and you have reason to thank God for them. But Jesus, your kind shepherd, can do much more—he can supply all your need; in sickness he can save you, and in death deliver you, he can make you happy in this world, and happy forever.

Often think, children, how much love and compassion are contained in those delightful words: 'He shall gather them in his arms and carry them in his bosom.' You know what it is to be folded in the fond arms of a compassionate father and to be loved by a tender mother. How often have they wiped away your tears and eased the little sorrows of your hearts! And while you are enjoying their love and affection, think, thus has my kind shepherd promised to fold me in his arms. What an honor to be called one of his lambs. 'The Lord is my shepherd,' I shall not want anything that is good for me. Make me one of thy lambs in love, meekness and humility; let me never wander from thee or provoke thee to cast me out of thy fold. Keep me from every danger in this world, and fit me to dwell with thee forever in thy heavenly kingdom.'

RESOLUTIONS OF LIBERAL CHRISTIANS IN NEW JERSEY.

Rahway, N. J., Jan. 29, 1841.

At a meeting of Unitarians and others held at Athenian Academy, Jan. 28, 1841, the following resolutions were unanimously adopted, and copies, signed by the Chairman and Secretary, were ordered to be sent to Rev Mr Whitney and to the Executive Committee of the American Unitarian Association.

Resolved, 1. That we tender our most cordial and sincere thanks to the Executive Committee of the American Unitarian Association for their Christian spirit of liberality manifested to us, by sending the Rev Mr Whitney to preach to us the 'Word of Life;' and that we respectfully solicit the continuance of their aid and assistance to enable us to sustain him in carrying forward the work which he has so auspiciously commenced.

Resolved, 2. That while we fully appreciate the benevolence and Christian love that prompted them to this kind attention to our spiritual wants and necessities, we cannot refrain from looking beyond them, to the Giver of all good, and acknowledging the hand of Providence in this effort to extend the light of gospel truth, and to promote the cause of Liberal Christianity.

Resolved, 3. That the Rev Mr Whitney, by the truthfulness, simplicity and eloquence of his preaching, has commanded the attention, and elicited the cordial approbation of respectable, intelligent and constantly increasing audiences; and by his Christian deportment, and numerous social virtues, he has affectionately endeared himself to all who have had the pleasure of his acquaintance.

Resolved, 4. That a gratifying evidence of the success of the labors of Mr Whitney in this place, is found in the increased attention to his public discourses, and in the fact that they have had the effect to uproot, and, as we believe, entirely dispel many of the gross and unfounded prejudices which have hitherto existed in the minds of many in this community, respecting the peculiar sentiments and doctrines of Unitarian Christians; and therefore that he has rendered essential service to the cause of truth, virtue and practical religion.

Resolved, 5. That we deem it highly important to sustain a Unitarian preacher in this place, and will use our best endeavors to secure the continuance of the professional services of the Rev Mr Whitney; and that a committee be appointed to make all necessary arrangements.

Signed, IRA CAMPBELL, Chairman.
F. KINGMAN, Sec'y.

TEMPERANCE.

The Mercantile Journal says that at a late Temperance meeting, in this city, 'a young man rose, and related the history of twelve young men, who were in the habit of meeting, from time to time, for convivial purposes. They were together for the last time, about three years ago. Since then, six of them had gone to a drunkard's grave, and five more to destruction, and he alone remained to tell the story—having been restored to reason and to society, by the perseverance of the friends of Temperance.'

REASON AND AUTHORITY.

Messrs Editors:—In an extract from Mr Ware's Sermon preached at the Installation of Mr Sears at Lancaster, published in last week's Register, there was one passage which surprised me at first, and I must confess that after several perusals my surprise has not lessened. Coming from one, to whose words, written or spoken, I have been accustomed to attach an authority more decisive than to those of most men, I could not but feel deep regret that such a sentiment was expressed; or, if I have understood his meaning, that he should have used less than his usual perspicuity of language. The passage to which I allude is the following;—

'If we admit his claims, we may not go behind his declarations; they are divine and infallible. They are to be received, whether the grounds on which they rest, in the nature of things, can be discerned or not; whether the human reason can or cannot verify them to itself by intuitive discernment or sagacious arguing. They are to be taken as truths because he proclaims them to be such. Now undoubtedly it happens, so consonant is all truth to the human mind, that whatever Christ has taught will in due time be *seen* to be truth by the scrutinizing reason; but I am as much bound to receive it before I thus see it by the light of my own reason as afterwards.'

Now in all humility I would ask, how we can receive that which our reason does not see to be true; how we can believe that which we do not understand. It often happens to me, and I suppose the same to be the case with others of the unlearned, that I meet in my Scriptural readings with passages that I do not understand. I can attach no distinct ideas to the words. Whether the fault be in the translation, in the early copiers, or in the intrinsic obscurity of the original expression,—or, what is more likely, in my ignorance,—I cannot say. But the fact remains,—I cannot understand. I have that faith in the Scriptures, which leads me to believe that there is truth in the words, or was originally. But I do not know what that truth is. My reason does not see truth there.—We are told that the declarations of Jesus 'are to be taken as truths because he proclaims them to be such.' But till I understand his declarations, how can I receive them? *What* shall I receive? Can I believe, or receive as truth, what my reason does not see to be truth? And will not such a reception, if it is a reception, of the words of Scripture, lead to a too formal, a mere verbal reception of the word of God? Such seems to me to be a pressing danger.

Perhaps these remarks may seem hypercritical; but they are made in an earnest desire to possess correct notions in regard to Scripture, and with an anxious wish to be so guided that I may be enabled to *do* the right. T. T.

INTELLIGENCE.

Resignation of Mr Webster.—On Tuesday morning, this week, Gov. Davis sent a message to the Legislature, communicating a letter from Hon. Daniel Webster, dated Washington, Feb. 10, in which he states that on the 22d of February his resignation will be made known to the Senate, and that from that day his seat will be vacant.

Operation for the Cure of Squinting. This novel and important operation was first performed by the celebrated Dieffenbach, of Berlin, having been suggested by the wonderful success which attended the division of the tendons for the cure of club-foot and other deformities. The operation for squinting in the course of a short time was introduced into England, and a few months since was performed with success in the cities of New York and Philadelphia, and afterwards in Boston and other places. During the past week, Dr Davenport operated upon no less than six individuals, (five of whom were of the fairer portion of creation) and in all with entire success. The time occupied by the operation does not usually exceed two minutes, the pain is not great, and it may be performed at any age.—*Transcript.*

Melancholy.—We regret to learn that on Saturday last, James B. F. Warren, an intelligent and promising youth, aged thirteen years, a pupil of Framingham Academy, and oldest son of James L. L. F. Warren of Brighton, was drowned by falling through the ice while skating on Concord river.—*Mercantile Journal.*

Biblical Researches.—A work is now in a course of publication in this city, under the following title:—'Biblical Researches in Palestine, Mount Smai, and Arabia Petræa, being a Journal of Travels in the year 1838, undertaken in reference to Sacred Geography by the Rev Dr Robinson and Rev Eli Smith, drawn up from original notes made on the spot, with historical illustrations, by Edward Robinson, D. D., Professor, etc., with Maps, Plans of Jerusalem, Palestine and Mount Sinai, from original measurements and observations, in five sheets, 3 vols, 8vo.'

The confidence which is placed by learned men in Europe, in the ability and integrity of the authors has led several of them to speak of it beforehand, in a manner that excites great interest in its publication. It has been prepared for the press at Berlin, Prussia, a place considered as the fountain head of knowledge on Eastern subjects.

Silk.—But few persons are aware of the value of the importation of silk into this country. The Journal of the American Society, says that the importation of silk into the United States, during the year ending 30th September, 1839, amounted to nearly twenty-three millions of dollars. Compared with other articles imported, that of silk is one-fourth more than the amount of any other. The amount of manufactures of cotton imported, was $14,692,397; of iron, $12,051,663; of cloth and cassimeres, $7,078,906; worsted stuffs, $7,025,898; other manufactures of wool, $3,567,161; one half the value of silks and worsted stuffs, $1,169,042; total woollen goods, $18,834,90. The importations of sugar amounted to $9,924,635; linen, $6,731,278. So that the importation of silk nearly equals that of woollen and linen together, and is equal to half of the other fabrics combined.—*Mercantile Journal.*

Catholic Statistics.—The Catholic Almanac contains some valuable statistics, respecting the Catholics in the United States. It appears that the Catholic population in the United States is 1,300,000. The number of clergymen 545, of which 426 are in the ministry, and 100 otherwise employed. The number of churches and chapels is 512; churches building 27; other stations 394. There are 17 ecclesiastical institutions, with 144 clerical students. The female religious institutions number 31, and the female academies 49. There are in the female academies 2,782 pupils. The literary institutions for young men number 24, and the young men in them 1,593. The number of Catholic Bishops in the United States is 47. During 1840, the accessions to the priestly office have been 85.—*Mercantile Journal.*

An Honorable Example.—The following we find in the Maysville Eagle. It is related of Mr. Craddock, a member of the Kentucky Senate from the counties of Hardin and Meade.

'Sir, said Mr. C., what has been said here to day has been said in a rough way, and if it has wounded any Senator, I hope he will attribute it to no unkind feelings, but to my want of the polish of education. Sir, your Superintendent of Common Schools has said that there are many men of family in this Commonwealth who can neither read nor write, and it is but too true; my *own* marriage bond has my *mark* to it, and my son, who now sits in the other House, was a stout boy when I learned to write.'

Mr. C. is now not only a respectable Senator, but a good lawyer. What more need be said in his praise.

The Colony of Liberia.—Liberia has a population of 4,500 American colonists, and 30,000 natives. It has nine settlements or towns, the most distant being 300 miles apart, on the sea coast; the others at various distances, intermediate. Its territory, procured by purchase, contains nearly 500,000 acres of land, and other large tracts can be easily obtained of the native owners in the same way. The government is modelled after our own, and is purely republican; administered almost wholly by colored people. Agriculture is thriving and greatly extended.—Four printing presses are in operation. Twenty-one churches are organized, some of them composed of native converts. More than thirty ordinary ministers are engaged in religious teaching. Many Sabbath schools are regularly attended.

New Administration Cabinet.—General Harrison the President elect of the U. S., spent the principal part of last week in Washington, where he was received with marked expressions of respect. It has been very gratifying to hear of the reciprocal courtesies of the President, and the President elect toward each other. Soon after his arrival in Washington, General Harrison called on President Van Buren, by whom he was treated with due respect and courtesy. He afterwards received and accepted an invitation to dine with Mr Van Buren. He has since gone to visit his relatives in Virginia.

It is supposed that during his stay in Washington the arrangements for the new Cabinet were definitely settled. A correspondent of the Boston Daily Advertiser writes thus from Washington, on Feb. 12th.

'It is now ascertained, that the Cabinet is to be composed of Daniel Webster for Secretary of State,—Thomas Ewing of Ohio, Secretary of the Treasury,—John Bell of Tennessee, Secretary of war,—George E. Badger of North Carolina, Secretary of the Navy,—Francis Granger of New York, Post Master General,—and John G. Crittenden of Kentucky, Attorney General.'

African Slave Trade.—In the U. S. House of Representatives, on Friday the 29th ult Mr Pickens wished to offer a resolution calling for correspondence or information relating to seizures of American vessels on the coast of Africa, but the House would not receive it.

On Saturday Mr. Pickens again offered his resolution. Mr Adams proposed to amend it by calling for all correspondence between the Governments of Great Britain and the United States since March 3, 1837, relating to the slave trade, and for despatches from Mr Trist relating to the same. Thus amended the resolution was adopted.

From the Sandwich Islands.—We have received a number of the 'The Polynesian,' published at Oahu, Sandwich Islands, Sept. 5th.

The all engrossing topic discussed in its columns, is the French Treaty, forced upon the Sandwich Island Government.

The burden of complaint is, that the subjects of his Hawaiian Majesty are guaranteed no rights or privileges in France at all commensurate with those granted to French subjects at the Sandwich Islands, and that such *exclusive* benefits no generous or magnanimous nation would require. One writer undertakes to vindicate the Treaty, while others warmly oppose it. The discussion had elicited an explanation from the French Consul that according to his understanding of the Treaty, it does not interdict the Sandwich Island Government from laying any impost they please, upon all French merchandises, *brandy and wine excepted*, which must not pay over 5 per cent. ad valorem.—*N. Y. J. Com.*

Civilization of Africa.—Under this head a writer in a foreign Journal quoted in the National Gazette calls attention to certain plans of the English Government on this subject. We learn that 'three fine steam-vessels, have been built and equipped at Liverpool and will be fully prepared to sail for the African coast at the beginning of the year.' The destination of these vessels is the Niger. They are to start so as to pass the Delta and low ground in the months of March and April, the most healthy season there. 'The vessels composing the Government expedition are admirably suited for their work—of light draft, and fitted in every way considered best adapted to meet the ill effects too often experienced in tropical climates, besides possessing other advantages. They are furnished throughout with a complete system of pipes for the withdrawal of the tainted atmosphere, and admission of fresh air on a plan proposed by Dr. R. B Reid, who is engaged in ventilating the houses of Parliament.'

A correspondent of the Journal from which the extract in the Gazette is made, says;—

'Her Majesty's Government is to be commended for devoting at this time so much attention to benighted Africa, seeking at the same time to spread Christianity and extend British commerce among a population who have long earnestly desired our Manufactures, a desire which hitherto has had little opportunity of being gratified but by the ferocious system of every man stealing and selling his brother. How have our Manchester cottons hitherto found their way to Central Africa but though the hands of the Portuguese, Spanish or Brazillian slaver (the proportion sent through our English palm ships not making more than a tithe of the whole.)

Ask the Havana merchant what becomes of the British cottons received at that port, and he will tell you they are consumed in the African trade. Surely then it behoves the Christian, the philanthropist and the speculator, to help forward this great work, and strengthen the hands of all those who by means of the present expedition desire to open a friendly intercourse with the tribes inhabiting the banks of that great highway—the river Niger, the entrance to which had been so long eluded the search of the civilized world. When it is considered that the knowledge of this great river did not advance from the age of Ptolemy to the time of Lander, it is impossible to refuse our submission to the Almighty Disposer of Events, who thus kept shut the door, till, by revealing the power of steam, the way was made easy. Now that the road is opened, and also rendered safe by the appearance of three armed vessels, it is to be hoped that some philanthropic merchants will be found to send their goods up the great river by means of steam vessels and supply the doubting natives with the object of his wishes—viz: an innocent traffic; and prove to him that he need be no longer a manstealer.'

Statistics of England.—Late English papers have furnished materials, taken from the Report of the Registrar General, for some interesting statements respecting the population, &c. of England. The population of England—the United Kingdom, is 27,267,844. The population of France is about 34,370,000. In England and Wales, during the year ending June 30, 1839, there were: births, 480,540; deaths, 331,007; marriages, 121,083. Of these marriages 73 were Quakers and 160 were Jews. The number of Jews in England has never been ascertained; but if the proportion of marriages to the population is the same with the Jews, as with the other population, the rate, which for the past year was 1 to 129, would make the number of Jews at 20,000. 5,628 men and 16,414 women were married under 21 years of age. 10,890 more boys were born than girls; the boys were 245,165, the girls 235,075. The proportions were the same in deaths; for 169,112 males and 161,395 females died in the year; in both instances nearly 1,044 males to 1,000 females. The number of females living in the country is rather greater than that of males.

The Report alluded to above, concludes with the following remarks on the state of education.

'Almost every marriage is duly registered, and every register of marriage is signed by the parties married; those who are able writing their names, and those who are unable, or who write very imperfectly, making their marks; therefore, an enumeration of the instances in which the mark has been made will show the proportion among those married who either cannot write at all, or write very imperfectly. . . . It appears from the table, that in fifteen English counties and in North and South Wales more than 40 per cent. of the men were unable to write their names; and in nineteen English counties, in the West Riding of Yorkshire, and in Wales, more than half the women were similarly deficient; and it will appear from the abstract of marriages, that in the whole of England and Wales, out of 121,083 couples married, there were 40,587 men and 58,959 women who could not write.

'It is to be observed, that the education of the men, in this respect, appears to be superior to that of the women, the proportions per cent. of those who were deficient being respectively 33 and 49 for the whole kingdom, and a superiority being maintained by the men throughout every county.'

MR GANNETT'S LECTURES.

Rev. Mr Gannett's third Lecture will be delivered next Sunday evening, in Federal Street Church, at 7 o'clock. Subject—'GOD.'

EIGHTH SIMULTANEOUS TEMPERANCE MEETING.

This interesting anniversary of the Friends of Temperance throughout the World will be celebrated in FANUEIL HALL, on Tuesday Evening the 23d, by addresses &c. Seats will be provided for both sexes. The Hall will be made comfortable, and no pains spared to meet the public expectation, at this interesting period of the Temperance Reform.

JOHN C. WARREN,
THOS. A. DAVIS,
WALTER CHANNING,
RICHARD AUSTIN,
MOSES GRANT,
ISAAC F. SHEPARD. } *Committee of Arrangements.*

Feb. 16, 1840.

MARRIAGES.

In this city, on the evening of the 11th inst., by Rev Dr Parkman, Mr James M. Moore, to Miss Lucy Howard; Mr Reuben R. Herriot, to Miss Sophia H. Howard.

In this city, on Sunday evening, 14th inst., by Rev Mr Himes, Mr Alvan B. Hasty, to Euphemia A. A. Casat, both of Boston; on Monday evening, by the same, Mr Frederick C. Small to Miss Mary S. King, all of Boston.

In Newburyport, 16th inst., Lieut. Edward Lloyd West, of the U. S. Marine Corps, to Miss Lucy, daughter of the late Dr Ezekiel D. Cushing, of this city.

DEATHS.

In this city, on Sunday evening, 14th inst, after a distressing illness, Joshua Cheever, Esq. 51.

In this city, Saturday morning, January 30th, George Dixwell Hunt, son of the late George Hunt, 13.

In Bridgewater, on Sunday, 31st ult, Miss Caroline Hale, eldest daughter of Ho. Artemas Hale, 22.

In Cabotville, Feb. 13, Mrs Elizabeth, wife of Luke Bemis, Jr., Esq., 33.

In Portsmouth, N. H., on the 29th ult, Miss Mary Haven Ladd, daughter of Alexander Ladd, Esq., 24.

In Campeachy, 14th ult, John L. McGregor, Esq. Consul of the United States at that place.

In Barnstable, 10th inst., of consumption, Miss Augusta, daughter of the late Rev. John Allyn, D. D., of Duxbury, 49.

OUTLINES OF ANATOMY AND PHYSIOLOGY, translated from the French of M. Milne Edwards, Doctor of Medicine, Professor of Natural History at the Royal College of Henry IV, and at the Central School of Arts and Manufactores in Paris. By J. F. W. Lane, M. D. Boston: 1 vol. octavo, with finely executed wood cuts. Contents—Preliminary Remarks; General Characters of Living Beings; General Characters of Animals; the Functions of Animals and their Organs; Organic Tissues; the Functions of Nutrition; the Nutritive Fluids, or the Blood; Circulation of the Blood; Apparatus of Circulation in Man; Mechanism of the Circulation; Absorption; Exhalation, and the Secretions; Transudation, or Sanguineous Effusion; Exhalation; Secretions; Respiration; Apparatus of Respiration; Mechanism of Respiration; the Influence of Respiration upon the other Functions; Animal Heat; Digestion; Urinary Secretion; Review; Functions of Relation; Nervous System; Sensation; the Sense of Touch; the Sense of Taste; the Sense of Smell; the Sense of Hearing; Light; the Intellectual and Instinctive Faculties; Motions; the Voice; Functions of Reproduction.

This day published by CHAS. C. LITTLE & J. BROWN, 112, Washington street. feb 20

OEUVRES COMPLETES DE PLATON, traduites du grec en Francais, with notes by Victor Cousin, 13 vols for sale by CHAS. C. LITTLE & JAS. BROWN 112 Washington street. feb 20

LIBRARY OF HEALTH, and Teacher on the Human Constitution. 1841. Edited by Dr William A. Alcott, Author of the Young Husband, Young Wife, Young Mother, Young Woman's Guide, Young Man's Guide, House I Live in, &c. Seventh Volume. Published monthly—price $1 a year in advance. Six copies for $5.

This Family Periodical, having been sustained six years, notwithstanding the commercial embarrassments, may now be considered upon a firm basis. The first number of the Seventh Volume was published on the first of January; and no pains will be spared to render this volume at least as valuable as those of the preceding years, which have been recommended by the Press and many of our most esteemed citizens, as indispensable to every family.

This work discusses, in a familiar manner, all subjects connected with Physical Education and self-management. It treats on the connection of Light, Air, Temperature, Cleanliness, Exercise, Sleep, Food, Drink, Climate, the Passions, Affections, &c., with Health, Happiness, and Longevity. The Editor takes the ground that a proper understanding of the constitutional laws of the human body, and of all its organs and functions, and a strict obedience thereto, are indispensable to the highest perfection and happiness—present and future—of every living human being. He deems this knowledge more and more indispensable, in proportion to the progress of civilization and refinement. The work is pledged to support no system, nor set of principles any farther than that system and those principles can be proved to be based on the laws of Physiology and revealed truth, and on human experience.

The work has been approved by George Combe, author of the 'Constitution of Man,' as well as by a large number of distinguished men of this country, among whom are the following:

Dr. John C. Warren, Dr. S. B. Woodard, Rev. Dr. Humphrey, Rev. S. R. Hall, Rev. Hubbard Winslow, Rev. Dr. Anderson,, Rev. Barron Stow, Rev. Dr. Wisner, R. H. Gillet, Esq., Rev. Wm. Hague, Roberts Vaux, Esq., Dr. J. M. Keagy, Dr. R. D. Mussey, Prof. E. A. Andrews, Rev. L. F. Clark, Rev. M. M. Carll.

These recommendations are similar to the following, received from Dr. Warren:

'The [Library of Health] is, in my opinion, an excellent publication. It seems to be well adapted to aid in the great reform in habits and customs which is now going on in this country and Great Britain; and which it may be hoped, will extend to all parts of the world. I beg leave to recommend this little work to all who are desirous of promoting their health of body and tranquillity of mind.'

Many of the most respectable journals in the country have also given their testimony in its favor. The following are a very few of them:

Boston Medical and Surgical Journal, Annals of Education, Abbot's Religious Magazine, Boston Recorder, Christian Register, Zion's Herald, Christian Watchman, Boston Mercantile Journal, Baltimore Athenæum, New York Farmer.

☞ The six completed volumes can now be had, bound in neat style for the library. Their market worth is steadily increasing, from the fact that complete sets cannot long be furnished.

Published by GEO. W. LIGHT, 1 Cornhill, Boston. feb 20

NORTHFIELD ACADEMY of Useful Knowledge. —The Spring Term will commence on Tuesday, March 2, and continue eleven weeks. Pupils from a distance are received at any time into the family of the Principal, where they can remain during the vacations, and where they will be watched over with parental care.

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Northfield, Ms., Feb. 1841. 5t f 20

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Dorchester Jan. 9, 1841. 6t

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POETRY.

For the Register and Observer.

THE LAST SONG OF THE 'UNLOVELY,'

Or, a Reply to the First, upon the 124th page of 'A Year's Life.'

I said, the light of gems but mocked
This dull, unspeaking eye;
I said, that twined amid *my* hair,
The blushing buds would die;
That Nature had denied *this* cheek
The beauty flowers wore;
That none would deem this warm heart beat
As beauty's beat before!

I said, the light of other eyes
Played fitful in mine own;
I said, that 'mid joy-breathing crowds,
My spirit was alone;
That happier hearts *together* throbbed—
Curled lips met radiant eyes,
That wondered silently to watch
The falling of my sighs!

I said, my bosom filled with love—
But most I loved the young;
I said, they, thoughtless, often checked
The blessing on my tongue;
That bitterly my spirit grieved,
Sick for its last dear home;
That prayerfully it sought the grate,
Where beauty too must come.

I said, that neither smile nor tear
This darkened brow became;
I said, that gentle voices ne'er
In love pronounced my name;
That ne'er would seek that lonely grave
The singing birds of spring;
That none to weep my early death
Would dew-kissed blossoms bring.

I spoke the impulse of a heart
Maddened by early grief;
I spoke its bitterness to part,
To find, in words, relief;
But shame has checked my erring song,
And roses pale beside my cheek.
—'Has not God given life and health,
And shall I murmurs speak?'

Has he not given moments fit
His teachings to impart?
Has he not opened in himself
The way to man's great heart?
What if before a fairer face,
The soul I love may bow?
What if it scorn my want of grace,
Nor heed my earnest vow?

The beauty of the cheek will fade,
The glowing eye grow dim,
The lips that curled in merriment
May loveless seem to him;
But in my passive agony,
A riddle I have read,
And learned—God knows how willingly—
A lesson from the dead.

A voice came murmuring to mine ear,
From Grecian* beauty's tomb;
It bade me pause its will to hear,
Content with Heaven's doom:
'Mine were the limbs the artist stole
For godlike forms,' it said;
'And mine the graces Phidias† wreathed
About his Elia's‡ head.

'Mine were the eyes that bound a spell
Round Athens in her prime;
That youth and hope and wisdom bowed
Unto the will of crime.
Seek thou a charm eternal,
A loveliness of soul,
That long shall shroud thy graceless form
With beauty's living whole.

'Be grateful, meek, affectionate,
Be kind, be true, be firm,
Be all that woman longs to be,
Be loving, trusting, warm;
And on thy spirit shall descend
A charm mine never wore,
And *virtue* crown humanity,
With laurels Pallas bore.'

Yes! 'I am earnest, I am strong,'
My broken heart is bound;
The weal, that I have sought in clay,
In spirit I have found!

C. W. H.

* Aspasia's.

† The celebrated statue of Venus, by Phidias, is represented as crowned by *persuasion*.

‡ This statue is at the temple of Jupiter Olympus, in Olympia in Elis, and as Venus was called Paphia because worshipped at Paphos, I have taken the liberty to re-christen (?) her on the same grounds.

MISCELLANEOUS.

For the Register and Observer.

DEBATES IN THE KENTUCKY LEGISLATURE. NO. I.

Messrs. Editors,—I have thought that it might be interesting to many of your readers to see some account of the debates now going on in the Legislature of Kentucky, with respect to slavery. There are many of us here at the north, who, while opposed to slavery, are of opinion that the only way in which it can be removed is by action originating with the slave-holders themselves. Such persons will be glad to see evidences of a spirit at work in the slave-states, which will in time destroy this pernicious institution. In Kentucky, such a spirit has long prevailed. So far had the opposition to slavery gone in some of the river countries, that some few years ago, just before the abolition excitement commenced, an old and respected citizen of Jefferson, having a cause to try with one of his servants who claimed his freedom, obtained a change of venue to another county, by entering a declaration under oath that he could not get justice done to him in that county on account of the general anti-slavery feeling. The gentleman who gave me this fact, who is an eminent lawyer in Louisville, and a native Kentuckian, said at the same time, that he had agreed with many other leading men to take the stump through the state to argue before the people in favor of a law for the gradual extinction of slavery, whenever the time should seem ripe for it. The Law of 1833, had for its object to prevent the increase of slavery by prohibiting the importation of slaves into the state. The consequence has been that the white population has, since that time, gained rapidly on the black. But in the meantime the abolition excitement, began at the north, and the South Carolina politicians, just drawn from nullification ground by the compromise bill, and politically ruined, threw themselves on slavery for the purpose of regaining their influence. Hence originated that new and atrocious school which teaches that slavery is in itself right and necessary, and a blessing to all concerned. The dangerous and crafty politicians who headed this school, were well aware of the state of feeling in Kentucky and the other farming states which hold slaves. They know that these states will probably break away from them, whenever they shall be forced to take sides either with the South or North. They therefore, two winters ago, made the most strenuous efforts to induce the Kentucky legislature to charter a rail road bank, which would have very much strengthened their interest in that state. They were signally defeated in this plan. The South Carolina and Cincinnati Rail-road, which was designed to bind the Western states to the South, has utterly failed. But untiring in their efforts, they are now laboring for the repeal of the law of 1833, in order that by pouring more slaves into Kentucky from the South, the slave-holding interest may be strengthened. This effort, however, will probably also fail. It has been the means of developing a great amount of antislavery feeling, before latent. Among other papers which have appeared, and besides the eloquent speeches against the bill, in the legislature, are a series of articles by Thomas F. Marshall, a nephew of the late Chief Justice, and one of the most popular and prominent of the young politicians of Kentucky. I propose to give some extracts from these papers.

The following passages will show that he is by no means a very strong Abolitionist, and yet that he is earnestly opposed to slavery.

'I have said that I considered negro slavery as a political misfortune. The phrase was too mild. It is a cancer—a slow, consuming cancer—a withering pestilence—an unmitigated curse. I speak not in the spirit of a puling and false philanthropy. I was born in a slave State; I was nursed by a slave; my life has been saved by a slave. To me, custom has made the relation familiar, and I see nothing horrible in it. I am a Virginian by descent; every cross in my blood, so far as I can trace it, in the paternal or maternal line, is Virginian. It is the only State in the Union in which I ever resided, save Kentucky. I was never north of the Chesapeake bay. My friends, my family, my sympathies, my habits, my education are Virginian. Yet I consider negro slavery as a political cancer and a curse. And she taught me so to consider it.—Hear her own early declarations; ponder on her history; look at her present condition.

The delegates and representatives of the good people of Virginia, in convention assembled, on the 25th June, 1776, in the preamble to their first constitution, containing the memorable Declaration against the Government of George III, of England, and setting forth their grievances, among others, present the following as cause of rebellion and dismemberment from the British empire, that the aforesaid George had endeavored to pervert his kingly office 'into a detestable and insupportable tyranny,' 'by prompting our negroes to rise in arms against us—those very negroes whom, by an inhuman use of his negative, he had refused us permission to exclude by law'—see preamble to amended constitution of Virginia. One of the causes, then, of the American Revolution, at least in Virginia, was the 'inhuman' refusal of the British crown to ratify a law prohibiting the importation of slaves. I have shown, in my first number, that almost the first use made by that venerable and renowned Commonwealth of her newly acquired liberty was an effort to arrest, by legislation, the increase of that tremendous evil of which she complains so bitterly against the King. In 1790, just after the adoption of the Federal Constitution, that point of time which forms the true starting point of these States, in the race of nations, what was the situation of Virginia? Occupying the most central position upon the American seaboard, having the greatest extent of coast in the Union stretching from the Chesapeake bay to the line of North Carolina, and from the Atlantic ocean to the Ohio river, covering a surface of 70,000 square miles, embracing under the mildest latitudes the greatest varieties of soil, prolific of the richest and most dissimilar products, intersected in every direction by the noblest navigable streams, connecting her mountains on the one side with the ocean, on the other with the bright waters of the Ohio—she seemed to comprehend within herself all the elements of empire. Nature never spread out a fairer, a nobler theatre for the enterprising genius of liberty and industry, than the State of Virginia. In the diversified productions of the different portions of her extended territory, there were laid the foundations of the largest domestic trade of any State in the world. Abounding in minerals of every species, from gold to lead, with the finest salt wells on the continent, her valley teeming with grass and grain, and her low lands giving her a monopoly in the then richest staple of the planting States, what more could she ask at the hand of Heaven? Did she want manufactures? She had the finest water-power, the most abundant materials, and the easiest communications. Did she desire foreign commerce? The ocean lay before her, and the inlet of the Chesapeake, meeting the waters of her own Potomac, washed her entire eastern border. Behind, and touching her, lay the great valley of the West—the foirest portion of it once her own—that valley which was competent to sustain countless millions of men, which was destined to comprehend within its capacious bosom many States—States, whose consumption is even now incalculable, and whose powers of purchase and of payment far exceed even their vast demand. This trade, which sustains the commerce of Pennsylvania and New York, and the manufactures of New England; this enormous trade, which is still in its infancy, but which, even in its cradle, is competent to absorb and digest the capital—to keep in full and profitable employment the commercial industry of cities, containing more free people than are to be found in all the broad territories of the Old Dominion, might, and should have been, all her own. It seems, indeed, to have been designed for her by nature, and to have tempted her by inducement of circumstance and position. She had but to extend her arm to grasp it with all its treasures in full monopoly. Through the Ohio river, and her western streams, it was brought home, to the very foot of her mountains—that barrier passed, and it was poured through various channels, dividing and watering her whole eastern territory, into the bosom of the Atlantic. No State lay so convenient—to none were presented so many facilities, and so few difficulties, in the acquisition and entire command of the traffic of the West. Did she lack the intellect to perceive, the genius to comprehend her position and her interest? Oh, no! *Magna mater virum*, she had produced a race of men 'with minds to comprehend the Universe;' men, whose names and actions placed Virginia first in fame, as she was in power and position, among the States, and threw a splendor over her early history, which still shines in lingering and melancholy radiance round her worn and faded brow—'a gilded halo, hovering o'er decay.' They saw, and would have seized all her advantages. George Washington, great in all things, and having stretched before his prophetic vision in long perspective, the future fortunes of the empire he had founded, warned Virginia of the importance of the West. He first projected the connexion of the Chesapeake with the Ohio river, through means of the waters of the Potomac and Monongahela. They lacked not the intelligence. Had other States the start of her in population? Let us compare Virginia with New York, the only State which could challenge a comparison with her.

In 1790, Virginia, with 70,000 square miles of territory and internal resources, such as I have described, contained a population of 748,308. New York, upon a surface of 45,658 square miles, contained a population of 340,120. This statement exhibits in favor of Virginia a difference of 24,342 square miles of territory, and 408,188 in population, which is the double of New York, and 68,000 more. In 1830, after a race of forty years, Virginia is found to contain 1,211,405 souls, and New York 1,918,608, which exhibits a difference in favor of New York of 707,203. The increase upon the part of Virginia will be perceived to be 463,197, starting from a basis more than double as large as that of New York. The increase of New York, upon a basis of 340,120, has been 1,578,588. This exhibits a positive difference in increase of 1,115,391 human beings. Virginia has increased in a ratio of 16 per cent, and New York in that of five hundred and sixty-six per cent. What the next census will show we cannot tell. The total amount of property in Virginia, under the assessment of 1838, was $211,930,108 08 1-2. The aggregate valuation of real and personal property, in New York, in 1839, was $551,000,000, exhibiting an excess in New York over Virginia, of capital, of $142,069,192. Statesmen may differ about policy, or the means to be employed in the promotion of the public good; but surely they ought to be agreed as to what prosperity means. I think there can be no dispute that New York is a greater, a richer, a more thriving, prosperous, and powerful State than Virginia. What has occasioned the difference? We have seen that, as to advantages merely physical, as to all the original elements of grandeur, wealth, and power, Virginia was unsurpassed. Has accident or misfortune operated in this case? Has a despotic Government bowed the spirit and cramped the efforts of Virginia? Has she suffered under the desolations of war, or scourge of pestilence? Over this fair land a balmy atmosphere and purest skies smile health and cheerfulness. Healing fountains of mineral and medicinal waters burst from her mountains. The most delicious baths, the most salubrious springs, tempt from every land the pilgrims of affliction and disease. With war she has nothing to do; against its dangers, its horrors, or its burdens, she has no provision to make. Her Government and people are not charged with the care or expenses incident to defence. The broad shield of the Union is spread before her. The potent arm of that Government which combines the strength and revenues of twenty-six States, and wields the whole for the protection of each, is pledged to maintain her rights and her safety against all the world. There is but one explanation of the facts I have shown. There is but one cause commensurate with the effects produced. The clog which has staid the march of her people, the incubus which has weighed down her enterprise, strangled her commerce, kept sealed her exhaustless fountains of mineral wealth, and paralized her arts, manufactures, and improvements, is negro slavery. This is the cancer which has corroded her revenues, laid waste her lowlands, banished her citizens, and swallowed up her productions. This is the magazine, the least approach to which fills her with terror. This is the slumbering volcano which will bear no handling. The smallest breath to fan, the slightest threat to stir its sleeping but unextinguished fires, drives her to madness. Oh! well might she curse the tyrant who planted this dark plague-spot upon her virgin bosom.'

With your permission, Messrs. Editors, I will hereafter give further extracts upon the same subject.

J. F. C.

CHINESE CIVILIZATION.

Chinese civilization exhibits the realization of a system of gross utilitarianism. Everything is measured in China by its tendency to promote the material well-being of mankind. That precious truth, upon which all that is most excellent and glorious in humanity depends, and which Christianity has first unfolded in all the power and magnitude of its endless applications, that the outward and corporeal life of man is but a discipline—an instrumental process—for developing in all classes of the community, the rich and exhaustless treasures of a moral and spiritual life;—that truth seems unknown to the Chinese: and without its influence, what is there in the most perfectly well-ordered society, and in the amplest supply of physical comforts and luxuries, to create true refinement of manners, genuine kindness and nobleness of heart, or comprehensive vigor of understanding? These qualities do not belong to the Chinese as a people, and the reason is obvious. They do not cultivate the material, as a condition, in the present life, of the existence of the spiritual, element of civilization; but, in their system of education, morals, worship, and government, they just allow sufficient scope to the operation of the spiritual, to give its utmost development to the material, element. The value of the mind is estimated by its capacity to serve the body. That this is the character and object of all their institutions is frankly admitted by the two Chinese, who had been educated in Paris, in a curious memoir, preserved in the voluminous collection of the Jesuits. The admirers of political centralization will find their principles worked out to perfection in the organization of Chinese society. The individual has no existence and no activity, apart from the sphere assigned, and the impulse given, to him by the State. His will, as a moral agent, is resolved into that of the State. Of course, there are limits beyond which human nature, even in China, will not permit itself to be wronged; and we learn from Mr Davis, that, at the present day, when abuses have proceeded to a great pitch, public meetings are sometimes held, by advertisement, for the purpose of remonstrating with unjust or obnoxious magistrates. Yet even in this case, what calls forth the demonstration of public spirit is not the impulse of improvement and reform, but annoyance at any deviation from established usage. The civil code of the Chinese is said to be distinguished for its simplicity, clearness, and brevity; the people are made acquainted with its provisions in the discourses periodically addressed to them by the magistrates; and a summary of the penal law is printed in a cheap form for general distribution.

But these regulations, excellent in themselves, only give increased effect to the despotic spirit of the code itself. It fixes and orders and meddles with everything, penetrates even into the sanctuary of the human bosom, and subjects to its control those higher relations and responsibilities of humanity, which ought to be resigned entirely to the invisible sanctions of conscience. Chinese civilization is based on the universal application of the principle of paternal authority, ascending from the primary elements of domestic relationship, through all the intermediate grades of social dependence, up to that general obedience which is due from all to the supreme head of the State. Thus the most purely human and natural of all our duties, those duties which a parent owes to his child, and which only the inward spirit of religion and moral feeling can enable him to discharge with efficiency, are classed by the artificial institutions of China with the prescribed functions of a citizen, and parents are actually rewarded or punished by the State for the conduct of their children.

LAURA BRIDGMAN.

The condition of this little girl, now about twelve years old, excites the deepest sympathy, and the progress of her Education at the Perkins Institution for the Blind awakens the deepest interest. She is deaf, dumb, and blind, and is almost destitute of the power of smell, and has a very imperfect sense of taste. In the last Annual Report of Dr Howe, we find the following interesting account of her mother's visit to her at the Asylum.

During this year, and six months after she had left home, her mother came to visit her, and the scene of their meting was an interesting one.

The mother stood some time, gazing with overflowing eyes upon her unfortunate child, who, all unconscious of her presence, was playing about the room. Presently Laura ran against her, and at once began feeling of her hands, examining her dress, and trying to find out if she knew her; but not succeeding here, she turned away as from a stranger, and the poor woman could not conceal the pang she felt that her beloved child did not know her.

She then gave Laura a string of beads which she used to wear at home, which were recognized by the child at once, who, with much joy, put them around her neck, and sought me eagerly, to say she understood the string was from her home.

The mother now tried to caress her; but poor Laura repelled her, preferring to be with her acquaintances.

Another article from home was now given her, and she began to look much interested; she examined the stranger much closer, and gave me to understand that she knew she came from Hanover; she even endured her caresses, but would leave her with indifference at the slightest signal. The distress of the mother was now painful to behold; for, although she had feared that she should not be recognized, the painful reality of being treated with cold indifference by a darling child, was too much for woman's nature to bear.

After a while, on the mother taking hold of her again, a vague idea seemed to flit across Laura's mind, that this could not be a stranger; she therefore felt of her hands very eagerly, while her countenance assumed an expression of intense interest—she became very pale, and then suddenly red—hope seemed struggling with doubt and anxiety, and never were contending emotions more strongly painted upon the human face. At this moment of painful uncertainty, the mother drew her close to her side, and kissed her fondly, when at once the truth flashed upon the child, and all mistrust and anxiety disappeared from her flushed face, as, with an expression of exceeding joy, she eagerly nestled in the bosom of her parent, and yielded herself to her fond embraces.

After this, the beads were all unheeded; the playthings which were offered to her were utterly disregarded; her playmates, for whom but a moment before she gladly left the stranger, now vainly strove to pull her from her mother; and though she yielded her usual instantaneous obedience to my signal to follow me, it was evidently with great reluctance. She clung close to me, as if bewildered and fearful; and when, after a moment, I took her to her mother, she sprang to her arms, and clung to her with eager joy.

I had watched the whole scene with intense interest, being desirous of learning from it all I could of the workings of her mind; but I now left them to indulge unobserved those delicious feelings, which those who have known a mother's love may conceive, but which cannot be expressed.

The subsequent parting between Laura and her mother, showed alike the affection, the intelligence, and the resolution of the child; and was thus noticed at the time:—

'Laura accompanied her mother to the door, clinging close to her all the way, until they arrived at the threshold, where she paused and felt around, to ascertain who was near her. Perceiving the matron, of whom she is very fond, she grasped her with one hand, holding on convulsively to her mother with the other, and thus she stood for a moment,- then she dropped her mother's hand,—put her handkerchief to her eyes, and turning round, clung sobbing to the matron, while her mother departed, with emotions as deep as those of her child.'

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